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The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. LXII

"*Ut Ecclesia aedificationem accipiat.*"

I Cor. 15 : 5.

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—JUNE, 1920.—No. 6.

STUDIES IN ST. JEROME AND ST. AUGUSTINE—IV.

The Classics and Christian Classics.

THE first three years of Saint Augustine's life after his conversion to the faith of his mother are years which deserve study and close attention. The chief point of interest to us is naturally to find what was now the mental attitude of this master of the classics who had studied and taught the literature of the old philosophers and poets in the best schools of Carthage, Rome, and Milan. How did Augustine view now the learning, the refinement, the art of expression of the heathen and pre-Christian world, as compared with the standard of thought, the ideals, the living fact of the Catholic Church, which had turned his mind and heart to Christ? The full answer to this question is to be found of course only in the complete synthesis of Augustine's long literary career of more than forty years. But in the prologue to the *General Review* of all his written works Augustine himself points to the importance of these early results of thought and reflection in his new-found faith. He tells how the treatises of these years were esteemed by contemporaries, how they were copied for use, and read with discerning judgment. He reminds the reader of the future that in these early essays, written while he was preparing for baptism and finished in quiet monastic retreat after his return to Africa, are to be found the logical beginnings of his literary lifework, a work which grew in parts and developed as occasions called for it. He invites the student to trace from these beginnings the truth which he has found in Christianity, the thoughts which he has tried to express, his

grasp of the divine plan of the Catholic Church—" Invenerit enim fortasse quomodo scribendo profecerim quisquis opuscula mea ordine quo scripta sunt legerit. Quod ut possit hoc opere quantum potero curabo ut eumdem ordinem noverit."

The distinctive note of the Christian classics is expressed in this admonition, *quomodo scribendo profecerim*. The theories of the philosophers on the laws of life, on happiness and the purpose of human existence had brought Augustine to the blank paradox of hopeless scepticism, where the final aim of all speculation and study must end ultimately, or at least be prepared to end logically in the barren waste of insecurity and doubt.

This is the state of mind described by Augustine, when teaching at Rome and at Milan in 384 and 385, he says that he had lost heart and interest in the vain promises of Manichean vagaries: when, " the thought came to me," he says, " that those philosophers who are known as the Academic School, were more prudent than others, because they held that we must be ready to doubt on every subject, and that there is no truth that can be fully grasped by man." [1] He came to Milan, probably in the late fall of 384, commissioned by the City Prefect of Rome, Symmachus, the veteran patron of the classics, to teach literature in the city of imperial residence still in the same state of mind—" dubitans de omnibus atque inter omnia fluctuans." He met Ambrose in a formal way apparently, following a point of civil courtesy, as a university professor meets the head of a metropolitan see—"Ad eum autem ducebar abs te nesciens, ut per eum ad te sciens ducerer. Suscepit me paterne ille homo Dei, et peregrinationem meam satis episcopaliter dilexit. Et eum amare coepi, primo quidem non tanquam doctorem veri, quod in Ecclesia tua prorsus desperabam, sed tanquam hominem benignum in me." He went to hear Ambrose as a critic, just to prove for himself whether the eloquence of the Catholic bishop measured up to his reputation. "And I used to go to hear him," he says, " speaking to the people, not with the intention which I should have had, but just to test out his skill in oratory, to see whether he came up to his reputation, to find whether that flow of eloquence was

[1] Confess., Lib. V, cc. 10-13.

greater or less than it was said to be. . . . I was all intent, not to hear *what* he said, but only *how* he said it — for to me then, a man without hope of ever finding a way to Thee (God), this (the teaching of Ambrose) seemed a profitless burden (inanis cura). But together with the words, which I loved to hear, there came into my soul their meaning, for which I cared not at all. And while I opened my heart to receive the eloquence of his voice, there entered also the truth of his words. Gradually indeed, for at first it just began to dawn upon me that what he said might be defended as not unreasonable. . . . I did not think as yet, however, that I ought to hold on to the Catholic way just because I saw that the Catholic Church also could have her learned men to set forth her meaning, men able too to refute difficulties in the way of understanding her teaching. I did not think yet that I must yield the position to which I was holding (the theory of Academic agnosticism), namely, that evidences for either side may have their own proper defenses proved. Thus the Catholic Church appeared to me then, not indeed conquered, but also not victorious." [2]

Augustine's attitude to the Church and things Catholic at this time seems to describe a mental state of many whom we know in our times, sincere non-Catholics whose logical position outside the Church we dare not presume to explain. . . . " Little by little," he says, as the words of Ambrose brought home to him one point after another of Catholic teaching, " I was consciously glad to be ashamed that I had been laboring so many years, not against the Catholic faith, but against the figments of my own mind." [3] Later, when he tells of his decision to make known his doubts, and find counsel in other minds, he repeats this same confession of unexplained hostility to the Church and Catholic faith—" Magna spes oborta est," he says, " non docet Catholica fides quod putabamus, et vani accusabamus." [4]

Twelve years of training, study and teaching in the best schools of Carthage, Rome and Milan had brought Augustine

[2] Confess., Lib. V, cc. 13-14.
[3] Confess., Lib. VI, c. 3.
[4] Confess., Lib. VI, c. 2.

to the position of this Academic refinement in the heathen systems of thought, knowledge and science, to a theoretic agnosticism, a fancied security in all school work and education, which would begin by unseating the authority of its own teachers, and end by a verdict against every testimony of sense, conscience and reason—"*not proved*". It was a system which would make all study and labor of life at best a recreation, in the end, intellectual suicide.

It was Ambrose, the Catholic bishop, who taught Augustine first how to use his mind. It was Christianity that made him a thinker, that gave the genius of his thought to the world. Augustine was, before his conversion, all that the heathen culture could make him. He knew the worth and the beauty of pre-Christian philosophy and poetry. He was a master of literary form, a *stylist*, when style meant all that the schools of the Empire could give. He had won his commission to teach at Milan by a test before State examiners in Rome.[5] He had been chosen at Milan, though just a newcomer, to write and deliver the Eulogy on a state occasion before the imperial court on the first day of January, 385.[6] He had been moved strongly to take up the study of philosophy by the appeal of Cicero in the *Hortensius*, a work now lost to the world of letters, excepting the few quotations to be found in the works of Augustine. He had studied the splendid spiritual thoughts of neo-Platonic philosophy on the invisible world of original ideas, and the world of visible things. But it was not the learning and the beauty of the classics, not his school training, not the ideas and arguments of pre-Christian philosophers that changed the course of Augustine's life, and made him useful to the world. It was the simple thought suggested by the words of Ambrose, to know the Catholic Church before presuming to blame her, and later the admonition addressed to every Christian soul: "*Induimini Dominum Jesum Christum*" (Rom. 13:14).

Of the forty treatises[7] which Augustine lists in his *General Review* as written before he was ordained priest, in 391, eight

[5] Confess., Lib. V, c. 13.

[6] Confess., Lib. VI, 6. Cf. Contra Petilianum, Lib. III, c. 25, n. 30.

[7] I am counting each book (Liber) as a distinct treatise.

treatises [8] were begun and finished, in their first form at least, while Augustine was in quiet retreat at Cassiciacum or Cassiago, the country home of a wealthy friend, Verecundus, near Milan, where he was preparing for baptism, Easter Eve, 387.

Logically Augustine's work, as a Christian teacher, begins by removing the difficulties which had barred his own way into the Catholic Church. The three books *Contra Academicos* hold the first place in the *General Review*. He says of these: "I wrote them in the first place in order to put away those arguments which once greatly moved me, in order to show, by every reason in my power, that they are wrong who would suggest to many the thought of despair in the mind's search for truth; they who, insecure themselves and uncertain, would teach that a man of prudence must withhold assent of the mind on every subject whatsoever." [9]

More than thirty years later, when Augustine wrote the *Enchiridion*, or Handbook of Faith, Hope and Charity, about 421, he still holds to the judgments and conclusions of these first works of his literary life. "On this subject," he says, that is on the subject of objective evidence in reason and in faith, "I wrote three volumes at the beginning of my conversion, in order that contradictions opposed to us at the very entrance might not impede our way. Indeed, that despair of ever being secure in the possession of truth, which seemed to be supported by their sophistries, must be rejected." [10]

There is probably nowhere, in the sources of the history of education and pedagogy, a description that will compare with the picture which Augustine has given in detail of school methods, discipline and daily life, in these early studies, the first eight studies in critique of the heathen systems of philosophy from the viewpoint of Catholic faith. The studies are cast in the simple and easy form of dialogue and colloquy adapted to the purpose of school use. They are the result of daily conferences on the time-worn questions of pre-Christian philosophers—The value in logic and practice of a system of speculative doubt, a theory of fancied security under the shield of

[8] The eight treatises are: *Contra Academicos*, three books; *De Beata Vita*, one book; *De Ordine*, two books; and two books of *Soliloquies*.

[9] Retract., Liber I, cap. I.

[10] *Enchiridion*, cap. xx. Cf. De Trinitate, xv–12.

agnosticism—Right ideas on the origin of the created universe and its supreme, intelligent Cause—The order of law established in the physical world, and the disorders apparent in the world of human life—The errors of the Stoic moralists in their efforts to explain the mystery of human suffering, the trials of the soul, the merit of virtues, and the aim of life. These are the problems which Augustine takes up, studies, solves for the student of the future. A stenographer [11] was employed to take down the problems and their various solutions. The purpose was evidently to have them copied for future use. They were intended from the beginning to be what we hold them to be now, classical studies in critique of the old systems of metaphysics and morals, treasures of Christian thought in the literature of Catholic Tradition.[12]

The point which we note chiefly, in the form and structure of these conferences, is Augustine's power to visualize his own thought. There is no elaborate argument, no show of word painting, no waste of rhetoric. Just direct statements and simple, straight queries and answers to test out the logic of former conclusions, and definitions which we still hold as symbols of the "*imago rei in mente existentis.*"

This is, I believe, the peculiar genius of Augustine, the point of temperament which makes a character study of the man practically impossible. Unlike St. Jerome, in whom we see the mood and temper of the man in every frame of mind, in whom strong feeling, impulse, a keen sense of right and wrong speak out, the first index to character and personality, Augustine's whole aim seems to be to convey his thought, to give a reason, the reason which he has worked out, why, in the divine plan of human life and history, things are what they are. It is the thought, the mind's expression that appeals first to the mind of the reader. The personality, the character of the thinker, his human environment, affections and feelings, are discovered only here and there, and then incidentally.

[11] Adhibito itaque notario, ne aurae laborem nostrum discerperent, nihil perire permisi (*Contra Academicos.* lib. I, prolog.).

[12] The names of those who took part in these conferences are given in *De Beata Vita,* cap. vi. They are: Monica, "*Nostra Mater, cuius meritum credo esse omne quod vivo*", Navigius, Augustine's brother, two cousins, Rusticus and Lastidianus, two former pupils, Licentius and Trigetius, the boy Adeodatus. Alypius, the life-long friend of Augustine, was also usually present.

Even in the *Confessions*, where Augustine gives the most pointed and detailed information about himself, these points of fact are made the occasion almost always to solve or to suggest the deeper problems of life and morals, to show that there is a larger plan back of particular facts in the order of things, that God's design brings order out of the disorders of sin, and turns the trials of life to be tests also of moral and spiritual worth.

The nearest approach, perhaps, to material for a character study of Augustine will be found in the description which he gives of his mother in the *Confessions* and in these early studies of principles in his new-found faith. There, in the picture which he has drawn of Monica, in his appreciation of her strong faith and trust in God, her good sense, her gifted mind, her influence over her children and her home, we find also the human affections and the heart of the man who knows how to tell simply and plainly that it was not indifference to his mother's love, but only the course of his life in sin and error that brought sorrow into her life [13]—"And such a mother," he says, "to whom I owe, I believe, all that I am." [14] Augustine has left material for a life-sketch of his mother, points of information on home and family life, personal qualities and character which have, I believe, nowhere a parallel in Christian or heathen literature.[15]

Monica's interest in these problems of the old heathen philosophers shows, first of all, the practical value of the Christian analysis which Augustine makes of them. It proves their merit and the place which they hold in the history of education and Christian culture. This gentle Christian mother, herself trained from childhood in the faith and ideals of the Catholic Church, passing judgment on the pre-Christian theories of metaphysics and morals, shows where the thought of the old systems was wanting, why the heathen literature of post-Christian times can never rise above the paper value of a school currency.

[13] In ea ipsa ultima aegritudine, obsequiis meis interblandiens, appellabat me pium, et commemorabat grandi dilectionis affectu nunquam se audisse ex ore meo iaculatum in se durum aut contumeliosum sonum (Confess., lib. ix, cap. 12).

[14] Confess., lib. v, cap. 8—*De Beata Vita*, cap. vi.

[15] We refer here to the facts given by Augustine only, excluding the fancied virtues and preternatural *adornments* of some of the modern "biographers" of St. Monica.

Monica's sound, practical judgment, her gifted mind, her power to take apart the thought of the old philosophers, and build up her own, are shown first in her decision on the Stoic theory of human happiness and contentment. It is not having what we want, the object of all our desires, but "*wanting nothing wrong*," she says, that must be a first condition for human happiness.[16] Augustine tells her that her thought is the thought of Cicero in the *Hortensius*, whom he quotes for her. Her mind, he says, has mastered a problem which divided the schools of pre-Christian thinkers. The analysis which she makes of the whole system and logic of Stoic virtues, again reveals her genius and her sure judgment secured by the life and training of Christian faith. Augustine had given them the old heathen problem to solve—"Can the soul find happiness in the wealth of this world, and all that wealth can command, on condition that a man be secured in his possessions, freed from the dread of temporal loss?" Trigetius, one of Augustine's former pupils, thought that such a soul could have peace in its possessions. But here Monica's Christian mind corrects the error. "Even though such a one be secured," she says, "against the possible loss of all this wealth, these goods can never bring contentment, therefore he will be always unhappy just because he is always in want." "But," Augustine asks her, "if one were to be surrounded and secured in the possession of all this wealth and comfort, and, if he were to set a limit to his desires, and enjoy his wealth in moderation, would it not seem to you that such a man is happy?" "But the man whom you describe," she replies, "is not therefore happy by reason of his temporal wealth, but in the moderation and control of his own soul." Augustine tells her that no surer solution of the problem could be given by herself or any one else.[17] Monica's keen sense of humor is manifest. Her observation on the Academic system of theoretic doubt is still, I believe, the shortest, the most trenchant and vigorous commentary on ancient and modern schools of scepticism. Augustine had explained to his mother the scholastic refinement of rea-

[16] Tum mater: "Si bona, inquit, velit et habeat, beatus est: si autem mala velit, quamvis habeat, miser est." Cui ego arridens atque gestiens: Ipsam, inquam, prorsus, mater, arcem philosophiae tenuisti.—*De Beata Vita*, cap. x.

[17] *De Beata Vita*, cap. xi.

soning which brought the Academic philosophers to fancied security in a position of universal doubt. Monica's verdict is: "*Isti homines caducarii*[18] *sunt.*" They fall down under the weight of their own arguments. The mind is trapped in the tangle of its own thought. "The others," Augustine says, "laughed over her easy victory as she rose to leave them." Her course in the theory of Academic scepticism was finished, and the first day's study was closed.[19]

For beauty of thought and expression, for tenderness of affection and human feeling, and for valued points of information on family and home life in the fourth century there is nothing, I believe, in the pré-Christian classics, nothing in modern biography, that can equal Augustine's recollections of his mother in the *Confessions*, written more than twelve years after Monica's death. There we trace the methods of the Christian mother training her children in habits of restraint and self-denial, conveying lessons on the dangers of self-indulgence from experiences of her own home life and childhood; telling how she, as a child, had been taught by the vigorous discipline of an old governess, who had been her father's nurse, to abstain even from a drink of water, outside the regular times for meals and refection; how she, as a little girl, had unconsciously cultivated a taste for wine, and how she was humbled and corrected by the spiteful retort of a maid-servant — "*Amarissima insultatione vocans meribibulam*". These recollections of Augustine's own home training and family life, of the childhood of his mother, and her power of reserve and control later as wife and mother,[20] are points of fact which prove the influence of Christian ideals in the social life of home and family. They deserve study in the history of social influences and Christian education, a striking contrast to the caricatures of Catholic ideals, asceticism and affection for

[18] *Caducarii*. Augustine explains, was the term used in popular and colloquial Latin to signify victims of the falling sickness. "Vocantur quos comitialis morbus subvertit."—*De Beata Vita*, cap. xvi.

[19] The treatise *De Beata Vita* is the stenographic report of a three days' study on occasion of Augustine's birthday, 13 November, 386.—*De Beata Vita*, cap. vi.

[20] *Confess.*, lib. ix, cap. 8 ad 13. See there also an example of Augustine's style, thought and expression—"Sategit eum (Patricium) lucrari tibi, loquens te illi moribus suis, quibus eam pulchram faciebas, et reverenter amabilem atque admirabilem." Loc. cit., cap. 9.

kindred, which have found a place in the "*History of European Morals*," [21]—a place which reflects, I believe, more unfavorably upon the taste and critical sense of the "*historian*" than upon the life and moral standards of the Catholic Church.

Any thoughtful reading of these early treatises of Augustine's Catholic life, studies in the systems and theories of pre-Christian philosophy, must show us, I think, that instead of a policy of reaction to the real culture and refinement of the heathen classics, the Church, in the personal work of the Christian Fathers, was solving a problem in education, the value of right thinking and social life. The Church during the fourth and fifth centuries was making the classics safe for school use. The heroes of the old masters in poetry and legend had lost caste. They proved to be practically sources of superstition and immorality among the masses of the people.[22] Overindulgence in theorizing and speculation had left the old systems of philosophy literally bankrupt. The subjects treated in these early studies of Augustine in the field of philosophy are a working index to the questions in metaphysics and ethics which the Apologists and Fathers were correcting, stating anew and solving according to the principles of the Catholic Creed.

The points on which the old systems needed to be corrected were fundamental, the premises on which depended the whole logic of human thought and morality. A few facts will show us what some of these problems were. In the three books *De Libero Arbitrio*, which Augustine began at Rome, when on his way back to Africa, after his baptism, in 387, finished in Africa after his ordination to the priesthood, in 391, he takes up, and studies from the viewpoint of Faith the problem of divine foreknowledge and human free will as it had been set forth and solved by Cicero [23] and the earlier schools of thought. Augustine's account of this problem in *De Civitate Dei*, book v, chapters 9-10, written probably more than twenty years after *De Libero Arbitrio*, gives a good summary of Cicero's arguments. I shall try to turn the account of Cicero's reasoning and Augustine's Catholic conclusion into English—

[21] *History of European Morals*, by E. W. H. Lecky, chap. iv.

[22] See *De Civitate Dei*, lib. vii, cc. 21 *et seq.*

[23] *De Divinatione*, lib. i, cc. 55-56; *De Fato*, cc. 15-16-17-18. Cf. *De Libero Arbitrio*, lib. iii, cc. 2 ad 16. *De Civitate Dei*, lib. v, cc. 9-10.

"What is it," he asks, "that Cicero has feared in the foreknowledge of future events"—"Hoc autem totum facere videtur, ne fatum esse consentiat, et perdat liberum voluntatem. Putat enim, concessa scientia futurorum, ita esse consequens fatum, ut negari omnino non possit"—The argument follows —"If all future events are foreknown then all future events come to pass in that same order in which they are foreknown: but, if they come to pass in that order in which they are foreseen, then that order of events must be fixed (certus) in the foreknowledge of God: but, if the order of events is fixed, then the order of causes also must be fixed; for there can be no fact in effect that has not been preceded by some efficient cause: but, if the order of causes is fixed, by which events come to pass, then, he says, all things must be by fate inevitable. But, admitting this, then nothing remains in our power, nothing for the free choice of our will."

It is quite evident that this reasoning hangs painfully on an accumulation of subjoined *ifs*. However the horns of the dilemma were very real to Cicero; and it is the Christian thinker that has freed the peripatetic philosopher from the tangle of arguments which would gage infinite intelligence by the measure of the human mind.

"We (Christians) on the other hand," says Augustine, "teach that God knows all things before they come to pass, and we insist that it is by the choice of our own will that we do whatever is done by us, whatever we know that we would not do, but for the fact that we feel and know that we wish to do it. . . . It does not follow that because the order of causes is fixed in the foreknowledge of God, there remains, therefore, no room for the free choice of our will. Indeed, our free will belongs to the order of efficient causes, that order which is fixed in the foreknowledge of God, and there retained, for this very reason, that the human will is the cause of human actions. And thus He who foresees all causes of all things surely can not be said not to know our wills as belonging to this order of efficient causes. He knows the human will to be the cause of human actions. . . . It does not therefore follow that there is nothing in the free choice of our will, because God foresees the choice we are to make. The foreknowledge of this is foreknowledge of objective reality, the choice of our

will. . . . We are not, therefore, constrained by the logic of accepting one of two conclusions, either the foreknowledge of God or the free choice of our will. One belongs to the true faith, the other to right living."

Augustine repeats here Cicero's argument from an appeal to the force of laws and human legislation, all to no avail, as Cicero understood it; if we are to admit the fixed order of divine foreknowledge. I shall retain the Latin here, a fair example to compare the thought and the style with that of Cicero—

> Proinde non frustra sunt leges, obiurgationes, exhortationes, laudes et vituperationes, quia et ipsas futuras esse praescivit: et valent plurimum, quantum eas valituras esse praescivit. Preces valent ad ea impetranda quae se precantibus concessurum esse praescivit; et juste praemia bonis factis, et peccatis supplicia constituta sunt. Neque enim ideo peccat homo quia Deus illum peccaturum esse praescivit: imo ideo non dubitatur ipsum peccare, cum peccat, quia ille, cujus praescientia falli, non fatum, non fortunam, non aliquid aliud, sed id ipsum peccaturum esse praescivit. Qui, si nolit, utique non peccat; sed, si peccare noluerit, etiam hoc ille praescivit.[24]

Comparing the subject matter, the easy scholastic form, the thought, expression and style of these early treatises of Augustine, or later his theological works with what we know of the classical texts of the heathen poets and philosophers, the methods of teaching and school discipline [25] of the time, we must admit, I think, that the Christian Church was far ahead of the schools of the Empire in the field of education, in mental and moral training, culture and refinement. The old classics were, at their best, models of the dead past. The school problems of the Fathers had the merit of present living interest. I am not ready to admit that the idiomatic Latin of Augustine, Ambrose, Jerome or Lactantius is less correct in use, form and beauty of expression, than the best of the heathen classics. They have, moreover, above and beyond this standard of correct style and good taste, the qualities and character of the Christian and Catholic ideals and life, which, we feel always to be a void in the best thought and expression of the older

[24] *De Civitate Dei*, lib. v. cc. 9-10.

[25] For details in methods of teaching, see Augustine, *Confess.*, 1-12 to 20. See also Quintilian, *De Institutione Oratoriae*, lib. x.

masters or modern writers, out of touch with Christian thought. The Christian Fathers of the fourth and fifth centuries, and before them, the Apologists, gave life and vigor and the stimulus of a keen critical sense to the study of literature and the old forms of thought. They formed a living style, a style with its own thought to express. It is not the mere school training of remodeling language on approved forms of the past. The Fathers of the fourth century can, of course, never convey literary propriety and taste any more than the old heathen masters could. But they can, and do show us correct form in the framing of language; and, in correct literary form, they give us the Catholic thought of Christian ages, the mind of the Church as it lived and lives perennially to direct merely human systems in the wanderings of theory and life.

It is a fact too seldom noted, perhaps, or recalled that the only real thinkers of the third, fourth and fifth centuries, whose thought and contributions to the world's literature have survived, were Christian converts, who had been masters of the old heathen learning, representative teachers of literature, law and philosophy in the schools of the Empire. Tertullian, Cyprian, Arnobius, Lactantius, Victorinus, Augustine, all came into the Church when advanced in life, convinced by experience that the schools of pre-Christian culture had failed in the highest aims of education, the mental and moral training of men for the real work of life. The representatives who stood for the culture of the old school, Symmachus, Libanius and Julian the Apostate really betrayed their cause in its weakest point by their appeal to patriotism, loyalty to the old heroes of mythology, and veneration for primitive institutions in the origin of the *Patria*. This meant inevitably, for the masses of the people and the slave population, the cult of superstition and standards of morality and social life which never rose above sensual impulse and self. Hence the new meaning attached to the old name in the fourth century — *Paganus*, a clout —"*Quos* (multorum deorum cultores) *usitato nomine paganos vocamus.*" [26]

The only real test of the value of the patristic classics, as models of accurate thought and correct expression, is of course,

[26] Augustinus, *Retract.*, lib. II, cap. 43.

to prove them by actual use.[27] There are, however, some points of practical interest, which ought, from an educational point of view, to rank the Christian Fathers, I believe, ahead of the myths of heathen poetry or the effete philosophy of pre-Christian systems. One of these points is the material and positive information which the Fathers have preserved for us on the very subject of the older classics, on the character of learning and the knowledge of writers of the highest repute in the schools of heathen refinement. Saint Jerome's Letters and Commentaries are sources of information of this character, of contemporary knowledge of history and legend and social conditions, which have no equal outside the collected materials of a modern encyclopedia. We shall try in a future study to find appreciation for the wide range of Jerome's erudition. The strong point of Augustine is, not facts, but their meaning, and their place in the universe.

The framework of facts in the philosophy of history, the *City of God*, is the one work of Augustine richest in points of general information, if we except, possibly, the little treatise *De Haeresibus* and some letters and sermons on particular subjects. Augustine's review of the works of Varro, and his system in ranging the social, civil and domestic life of Rome under its various groups of patron gods and heroes is one instance of valued information. There is probably nowhere in the older classics, or later, in the works of historians and encyclopedists an account of systematic polytheism and its relations to morals and social life that can compare with the account which Augustine has given in *De Civitate Dei*.[28] There also we get a fair appreciation of the quality of "learning" of the man who is given the title "*Vir doctissimus undecumque Varro*," and the views on the same subject of Cicero, Terence and Seneca. There is the only available source of the information which our modern encyclopedias have gathered, on the works and the learning of Varro and the religion of Roman polytheism reduced to system for the theory and practice of life—a striking contrast indeed to the morals and faith of the Fathers of the Church.

[27] The present writer has made the test. Under his observation the applied philosophy of Augustine's *De Magistro* and *De Beata Vita* has held the interest of *Senior* and *Junior* classes in College course for two years.

[28] Lib. vi, cc. 2 ad 10.

Another point of interest and positive educational value in the Christian Fathers, and especially in Augustine, is found in the masterful summaries which they give us of the older systems of speculative thought and philosophy. There is not, I believe, anywhere, in the history of philosophy, or in modern elaborate histories of systems of philosophy a presentation of the old stoic view of human virtues, a statement of principles and facts like the summary which Augustine gives in *De Civitate Dei.*[29] There are no long arguments, but only a simple, clear contrast of ideas and facts, concrete in the life and teaching of the Church, by which Augustine shows how the Stoic ideals of tranquillity, of apathy and indifference to human environment would take the heart out of human virtue. He shows how the Church, in face of the most justly admired school of pre-Christian ethics, has understood that desire or dread, joy or pain, the affections and feelings of the soul are habits and qualities that give life its character, merit, enduring worth.

The attitude of Augustine to the learning of the old heathen culture, as it was taught and represented by the schools of Rome and Carthage in the fifth century, is shown by a letter written about A. D. 410. This was more than twenty years after Augustine's return to Africa, when the studies of the earlier years of his faith were certainly known, copied and manifolded in the Christian schools of Africa.[30] This letter is addressed to Dioscorus, a student in the schools of Carthage, and is an answer to another letter in which Dioscorus tells Augustine that Alypius, the bishop of Tagaste, the former Roman lawyer [31] and Augustine's lifelong friend, had promised

[29] Lib. ix, cc. 4-5; lib. xiv, cc. 8-9-10.

[30] The existence of these Christian schools and the fact of bookmaking can hardly be questioned. I take the facts on the authority of Possidius: "Et presentes et absentes sermonibus et libris docebat." Of the later progress of this work he says: "Et monasteria virorum ac feminarum continentium, cum suis praepositis plena Ecclesiae dimisit, una cum bibliothecis libros et tractatus vel suos vel aliorum sanctorum habentibus, in quibus dono Dei qualis quantusque in Ecclesia fuerit noscitur; et in his semper vivere a fidelibus invenitur. Juxta etiam quod saecularium quidem poetarum, suis jubens quo sibi tumulum mortuo in aggere publico collocarent programmate finxit, dicens:—

"Vivere post mortem vatem vis nosse, viator,
Quod legis ecce loquor, vox tua, nempe, mea est."

(*Vita Augustini, Auctore Possidio Calamensi Episcopo*, cc. III et XXXI.)

[31] *Confess.*, lib. vi, cc. 8 et 10.

that he (Alypius) and Augustine together would answer a list of questions and problems which he (Dioscorus) had prepared for solution. Alypius was now absent in Mauritania, Dioscorus was finishing his school course, preparing to return to his home in the East, and he sends the list prepared, written on parchment, to Augustine begging him for the promised solutions, that he may not be put to shame, when returning to the East, a graduate of the universities of the West, he is questioned and found to be wanting on these points of interest or human curiosity. The queries of Dioscorus, in detail, have been lost. Augustine says that he has answered them by notes written on the parchment sheets on which they had been sent to him.[32] Their trend and import, however, are gathered from Augustine's reflections in the Letter (*CXVIII*), in which he answers Dioscorus.

This Letter, thirty-four chapters of admonition and counsel and solid Christian sense, is not a commentary on the quality of learning or the mental training of the old classical schools, or the subjects which they taught; but Augustine has left room for volumes of thought between the lines. In a few words of gentle correction and advice to the Christian student, just graduating from the schools of heathen literature, he shows what evidently was lacking in the old system—a living standard. He tells Dioscorus that his motive is out of all proportion with his aims if he really wishes to be informed on problems of philosophy so as not to be rated as ignorant and a dullard—"*Si interrogatus quis non responderit, indoctus et hebes putabitur.*" This is an open confession of vanity, which education ought to correct. It is expressed in the line of Persius, the Satyrist:

"Scire tuum nihil est, nisi te scire hoc sciat alter".

A second point which Augustine makes is a fact of contemporary experience, the fact which his early school treatises had aimed to correct. He states substantially that the problems and theories of the old systems, about which Dioscorus was inquiring, lack life and interest. They are behind the times. They have antiquarian value only now, material for the en-

32 "In ipsis membraneis in quibus eas misisti, ut potui, breviter annotando responderim."—Epist. cxviii, n. 34.

cyclopedia for the future. "Even here (in the West) where you have come to study their literature, even in Rome, as you have experienced, there is no one to study or teach them." "*Neque docentur, neque discantur.*"[33] Augustine blames this, holds it up as a mark of incompetency in the schools of the time. Their graduates must send from Carthage to Hippo, to the basilica of the Christians to have their problems solved.[34]

The one point, however, which Augustine brings home to Dioscorus gently and insistently throughout this whole Letter, the point which marks, I believe, the difference between the heathen classics and the Christian, as they were taught in the fourth and fifth centuries, is that Dioscorus, the product of the best old heathen schools of Carthage and Rome, is wanting in original thought and the power to express it:—"Ecce ego te interrogo, non de Ciceronis libris aliquid, cujus sensum fortasse legentes indagare non possunt, sed de ipsa epistola tua, et de sententia verborum tuorum."

The fault which Augustine finds is not an offence against the approved literary forms of refinement in the thought and expression of the past. It is not lack of training, so far as training can go, in correct style, the polish and ornament of language. The whole letter is a silent censure, in effect, on the old school system, a system which was considered to have finished the education of Dioscorus, when it had given him its prescribed course in the literature of heathen culture, trained him in the thought and philosophy of schools of the past. The inefficiency of the old system was revealed in the questions of Dioscorus. His education was wanting in the living and practical element of present factors of life. The discerning judgment of the Christian thinkers was left out. The Christian Apologists, whose refined thought and critical sense had been a part of the literature of the Catholic Church since the days of Justin, Tertullian and Munitius Felix, had no place in the old school training. The familiar little Christian

[33] It is to be observed that this refers to the *old systems* and *theories of philosophers*, not the literature and eloquence, which were studied and taught to excess.

[34] "Ut a Carthagine Hipponem, quo exponi possint, mittenda existimentur. Ubi has curas deponeres Christianorum tibi basilica Hipponensis occurrit, quia in ea nunc sedet episcopus qui aliquando ista pueris vendidit."—Epist. cxviii, n. 9.

classics like *De Officiis* [35] of Ambrose had corrected the ethics of Stoic virtues, solved the problems practically of the old theories of apathy by the applied principle of Christian restraint. These were no part of the old heathen course. The use of Augustine's own *Studies in critique* in the new monastic schools of Christian ascetics, communities of men and of women in Africa,[36] showed where the corrective was to be found. The very fact of recourse to Christian bishops for a working solution of the old problems proves the character of Christian thought, the life and vigor of Catholic tradition, the intellectual quality of the Christian classics.

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THE MASS PRO POPULO.

BY his ordination to the priesthood a priest is set apart by the Church to offer sacrifice to God on behalf of her children. The priest is a public official deputed by the Church to offer public worship in her name to the Creator and Lord of all things. This is the teaching of St. Paul. "Every high priest," says the Apostle, "taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins." [1] Whenever a priest says Mass, all the faithful receive some spiritual benefit from it, a share in the general fruit of the Mass, as theologians term it. By saying Mass worthily the priest also acquires great merit

[35] The purpose of Ambrose to make the *De Officiis Clericorum* a text-book of principles and practice in Christian ethics and ascetic life is clearly stated—"De quibus etiamsi quidam philosophiae studentes scripserunt, ut Panaetius et filius ejus apud Graecos, Tullius apud Latinos; non alienum duxi a nostro munere ut etiam ipse scriberem. Et sicut Tullius, ad erudiendum filium, ita ego quoque ad informandos filios meos, neque enim minus vos diligo quos in Evangelio genui."—*De Officiis,* lib. i, c. 7.

[36] See Possidius, *Vita Augustini,* cc. III et XXXI. Cf. Augustine's Rule for women ascetics — "Codices certa hora singulis diebus petantur, extra horam quae petierint, non accipiant." Augustine's little work *De Magistro* is meant evidently for school use. It is a study in the structure and use of language, which was, I believe, never attempted by pre-Christian philosophers. The principle there set forth, on the relation of language to objective thought and the external world, and the connection and dependence between thought and language, have, I think, never been equalled by modern works on the science of language.

[1] Heb. 5:1.

for himself: he does a good deed which is most acceptable to God. This is the very special fruit of Mass, as theologians term it. But besides the general and the very special fruit there is also a mean fruit which is inherent in every sacrifice. A sacrifice is generally offered for some particular person or some particular intention. It is a peace offering, or a sin offering, or an offering of thanksgiving, or a petition for some special favor. The intention of the priest directs the sacrifice to one of these ends, while no special intention is required in order to apply the general or the very special fruit of the Mass. The Council of Trent teaches that "all who have the cure of souls are commanded by divine law to know their flock and to offer sacrifice for them." [2] In other words, those who have the cure of souls are obliged by divine law to apply the mean fruit of the sacrifice of the Mass for the benefit of their flock. Diocesan bishops have the full cure of souls; they have jurisdiction in the external and in the internal forum; they can administer all the sacraments; it is their special duty to preach the word of God. In short, all the ordinary means which the Church possesses for the sanctification and salvation of souls are entrusted to the bishops. To them the words of the Council of Trent are in the fullest sense applicable. Bishops of dioceses are bound by divine law to apply Mass for the benefit of the flocks entrusted to them. Parish priests are of ecclesiastical not of divine institution. They have not the full cure of souls. They have only that authority, they exercise only those functions which the Church assigns them. The Church has given parish priests the cure of souls in the internal forum and she has declared that they are bound to apply Mass for the benefit of their people. In this way they come hypothetically under the divine law which commands all who have the cure of souls to offer sacrifice for their flocks.

After the Council of Trent theologians began to discuss the question as to how often parish priests are bound to say Mass for the people entrusted to them. St. Alphonsus tells us that before Benedict XIV settled the question by his encyclical *Cum semper*, 19 August, 1744, theologians held different opinions on the subject.[3] Some maintained that those parish

[2] Sess. 23, c. 1, de Reformatione.

[3] *Theologia Moralis*, VI, n. 324.

priests who had large revenues were bound to say Mass for their people every day, while those who were poor were bound to do so on feast days. Others held that no doubt parish priests were bound to say Mass for their people sometimes in the course of the year by divine law and that this could be inferred from the Council of Trent, but that the number of times must be left to the judgment of prudent men. Others held that by virtue of their parochial charge parish priests were not bound to apply the mean fruit of the Mass for the benefit of their flocks. They satisfied their obligation by the application of the general fruit of the Mass to the needs of their people and especially to the needs of those who were present at the Mass, and they interpreted the Council of Trent in this sense. Hence they inferred that a parish priest might accept a stipend for the application of the mean fruit of such Masses. However, in spite of opinions and customs to the contrary, Benedict XIV decided that all who have the cure of souls are bound to say Mass and apply it to the needs of their people on all Sundays and holidays of obligation. In the time of Benedict XIV the faithful in some countries were allowed to work on certain holidays of obligation after hearing Mass. The holy Pontiff decided that on these days also parish priests were bound to say Mass for their people. He thus foreshadowed the rule about suppressed feasts. Since the time of Benedict XIV the greater number of the feasts of obligation which were kept then, have been suppressed. The rule, however, laid down by Benedict XIV has constantly been adhered to by ecclesiastical authority. For more than a century now, the rule on the subject has been that which is laid down in Canons 466 and 339 of the new Code of Canon Law. Bishops and parish priests alike are bound to offer Mass for the people entrusted to their charge on all Sundays and holidays of obligation, even on those that have been suppressed.

According to the Decretals of Gregory IX (1235), there were eighty-five days in the year on which the faithful were bound to hear Mass and rest from servile work. Urban VIII by his Bull *Universa*, 13 September, 1642, began the work of reduction and suppression of feasts. Other Popes and especially Pius VI, Pius IX, and Pius X have followed his example. Hence it is not surprising that after the new Code

was published a question was sent up to the Pontifical Commission for the authentic interpretation of the Code asking—which were the suppressed feasts on which according to Canons 339 and 466 bishops and parish priests had to say Mass for their people. On 17 February, 1918, the Pontifical Commission answered that in this matter the Code had made no change in the law hitherto in force.[4] After this answer certain bishops petitioned the Sacred Congregation of the Council that, for the information of those concerned, a list of feasts suppressed in the whole Church about which there is question should be authoritatively published anew. The Sacred Congregation published the list asked for in the February number of the *Acta Apostolicae Sedis*, 1920, according to the Constitution of Urban VIII, 13 September, 1642. Pius IX in his Encyclical *Amantissimi Redemptoris*, 3 May, 1858, had already declared that we must go back to the Constitution of Urban VIII in order to know which were the suppressed feasts on which Mass has to be said for the people by bishops and parish priests. His words are:

> Declaramus, statuimus atque decernimus, parochos, aliosque omnes animarum curam actu gerentes sacrosanctum Missae sacrificium pro populo sibi commisso celebrare, et applicare debere tum omnibus Dominicis, aliisque diebus, qui ex praecepto adhuc servantur, tum illis etiam, qui ex hujus Apostolicae Sedis indulgentia ex dierum de praecepto festorum numero sublati, ac translati sunt, quemadmodum ipsi animarum curatores debebant, dum memorata Urbani VIII Constitutio in pleno suo robore vigebat antequam festivi de praecepto dies imminuerentur et transferentur.

Lehmkuhl and other writers then were perfectly correct when they said that the list of feasts to be observed which was drawn up by Urban VIII still furnishes the norm for deciding on what days bishops and priests are bound to say Mass for their people. The list of suppressed feasts as published in the February number of the *Acta* of this year is as follows:

> Feriae II et III post Dominicam Resurrectionis D. N. J. C. et Pentecostes; dies Inventionis S. Crucis; dies Purificationis B. Mariae Virginis; dies Annuntiationis B. Mariae Virginis; dies Nativitatis

[4] A. A. S., 1918, p. 170.

B. Mariae Virginis; dies Dedicationis S. Michaelis Archangeli; dies Nativitatis S. Joannis Baptistae; dies SS. Apostolorum: Andreae, Jacobi, Joannis, Thomae, Philippi et Jacobi, Bartholomaei, Matthaei, Simonis et Judae, Matthiae; dies S. Stephani Protomartyris; dies S. Innocentium; dies S. Laurentii Martyris; dies S. Silvestri Papae; dies S. Annae, matris B.M.V.; dies S. Patroni Regni; dies S. Patroni loci.

If in any part of the Church any of the ten feasts which according to Canon 1247 are of obligation throughout the whole Church, are in fact not observed as days of obligation, nevertheless bishops and priests will be under the obligation of saying Mass on those days for their people. Besides the days hitherto mentioned it has long been the custom in England to keep the feasts of St. Gregory the Great, St. Augustine, Apostle of England, and St. Thomas of Canterbury as days of devotion, and they have been reckoned as suppressed feasts on which Mass must be said for the people. This custom was sanctioned by a decree of the Sacred Congregation de Propaganda Fide dated 14 March, 1847. This decree seemed to imply that not only bishops but the missionary priests who at that time exercised the cure of souls in place of parish priests in England were obliged to say Mass for their people. This was corrected by another decree of the same Congregation dated 3 December, 1866. In the latter decree it is clearly stated that neither Missionary Rectors nor simple Missionaries are bound to apply Mass for their flocks, though it becomes them in charity to do so. It is an interesting question whether parish priests who have now been canonically instituted in England are bound to say Mass for their people on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury.

They certainly are not bound to do so by the common law of the Church, nor by custom, as they have not been in existence for the time required to form a custom. They are no longer under the authority of Propaganda and cannot now be subject to a decree issued more than seventy years ago. I will not venture to discuss the question whether the English bishops are obliged to offer Mass for their people on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury. Their Lordships will be able to decide the question for themselves.

I think, however, that the following consideration should have due weight in deciding the question. In the rescript of Propaganda, 3 December, 1866, which decided that missionary priests in England were not bound to say Mass for their people on Sundays and holidays of obligation, Cardinal Barnabo answers some objections which had been raised against this decision. Some said that the former rescript of Propaganda dated 14 March, 1847, of itself imposed the obligation. Cardinal Barnabo answered that the rescript was obviously no new law. It was merely an answer to the petition of the English Vicars Apostolic. It answered their question *juxta exposita*; in the hypothesis that the Vicars Apostolic alleged what was a fact. If their allegation was false, then the answer of Propaganda had no juridical value. He in like manner disposes of the contention that the obligation to say Mass rested on custom. He answers curtly that it is a well-known axiom of law that a custom founded on mistake has no force. I may point out that these principles of law go further than merely to solve the question to which they are applied by Cardinal Barnabo. He applied them to the question whether missionary priests in England were bound to say Mass for their people. But they may also be applied to another point in the petition of the Vicars Apostolic to which an answer was given by Propaganda in the rescript of 14 March, 1847. The Vicars Apostolic seem to have been under the impression that the term "suppressed feasts," used in this connexion, referred not only to the feasts which Urban VIII had declared to be feasts of obligation, though they had been subsequently suppressed, but also to feasts which were kept in England alone before the sixteenth century. This, as we have seen, is a mistake. It would seem then that when the rescript of 14 March, 1847, says that "His Holiness declares that the obligation of applying Mass should be fulfilled on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury," it is not his intention to impose a new law: he merely answers *juxta exposita*. If in England there is an Apostolic indult or some special concession to that effect, then it will be sufficient to apply Mass on those feasts without troubling about the rest. If then we apply the argument of Cardinal Barnabo to the question whether the English bishops are bound to say Mass

for their flocks on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury, according to the rescript of Propaganda, 14 March, 1847, our conclusion may be as follows. That decree rests on a false hypothesis and therefore has no binding force. If custom is alleged to the contrary, then we may say that inasmuch as the custom rests on a mistake, it too is destitute of legal force.

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MORAL THEOLOGY AND RADIO-THERAPY IN GYNECOLOGY.

AMONG the up-to-date modes of medical treatment a very important place is occupied by the practice of so-called radio-therapy. It is a treatment whereby a diseased part of the body is exposed to the action of certain rays, which by means of their therapeutic power cause the disease to disappear gradually. By this method remarkable results have been obtained in many cases of various diseases which were formerly considered as practically incurable, e. g. lupus, cancer, rheumatism. This medical treatment has of recent years also been applied to cure women's diseases. As difficulties from the point of view of conscience may here arise, the matter falls within the province of the moral theologian.

Let me first state some facts about the different rays that are used in modern medicine. There are chiefly three kinds of rays that have curative power, namely, the so-called ultra-violet rays, the Röntgen or X-rays, and the rays of the radio-active bodies. Ultra-violet rays are those which occur in the sunlight. As is known, the sunlight can be refracted by means of spectral analysis into seven kinds of rays, running from red to violet. These rays possess a vibration rate of their own. It was found however that, besides these rays discernible in spectral analysis, there are others in the sunlight which have either too great or too small a rate of vibration to be perceived in the spectrum. The latter are called infra-red rays, the former ultra-violet rays. These ultra-violet rays alteratively act upon tissues that are exposed to their influence. Hence their application in medicine, where they are generally produced artificially by the so-called quartz-lamp.

Röntgen or X-rays are sufficiently known. Suffice it to say that the same rays, which by their remarkable penetrative power and chemical action produce the Röntgen photo, have a strong and, when applied intensively and for a long time, a destructive influence on the tissues of the human body. The radium rays were discovered in 1896, when from certain salts rays were seen emanating with a strong penetrative power and a peculiar chemical action, e. g. on the photographic plate. The phenomenon proved the presence in these salts of some elements unknown till then (radium, polonium, actinium). On closer investigation, after the action of the rays, it was found that they have a similar influence on the tissues of the human body as the action of the X-rays. In this article I shall make no distinction between the influence of X-rays and that of the radium-rays.

With these preliminary remarks, we come to consider the moral questions connected with irradiation. Here two points present themselves for examination: 1. the influence of irradiation on the internal sexual organs of women; 2. their influence on the fetus. In order to speak with assurance in this difficult and serious matter, I have consulted a recognized authority in gynecology whose data I here apply.

First of all it is to be observed that *slight* irradiations, such as are applied for inflammations of the skin, itching (pruritus vulvae), eczema, etc., have no injurious influence either on the internal sexual organs, or on the fetus. Our specialist remarks, however, that in the case of bearing women it would seem more prudent to delay even these irradiations till after the birth. The case may be imagined, however, that a pregnant woman suffers from pruritus vulvae to such a degree that the general physical condition is seriously disturbed and even the "tentamen suicidii" is to be feared. If in such a case the ordinary remedies (salves, lotions) fail, irradiation may be applied, of course. So it will be allowed as a rule. In what follows I speak only of intensive irradiations.

Influence of Irradiation on the Internal Organs.

A distinction should be made between ultra-violet rays on the one hand, and X-rays and radium rays on the other. Ultra-violet rays have no direct influence on the sexual gland; they penetrate only slightly into the skin, but are absorbed by the

superficial layers of the skin. An immediate effect of irradiation with natural or artificial sunlight is redness, blisters, inflammation, burns, and accumulation of the pigment of the skin. The intensity of these phenomena depends on the intensity of the irradiation. Röntgen and radium rays on the contrary appear to have an intensive influence on growing tissues, on growing, dividing, and multiplying cells; and since in all the human body, cells nowhere grow and divide themselves so intensely as in the sexual gland, it cannot surprise us that the male and female sexual glands are among the organs that chiefly are affected by the influence of the Röntgen-rays. Applied in strength, the Röntgen-rays have a destructive influence on the essential parts of the ovary, so that sterility may be the temporary or the lasting result of the treatment. This is the verdict of experienced gynecologists.

Consequently, if the question is put (considering these phenomena) to what extent is irradiation permissible in conscience, the answer is that there can be no objection to a treatment with ultra-violet rays, because these have no direct influence on the sexual gland. As to the use of X-rays and radium rays, an objection may be found in the danger of atrophy of the ovaries and the uterus. It is a general moral principle, however, that *propter bonum totius* the part may be sacrificed; so that the sexual organs may be sacrificed if it be necessary to secure the health of the body. On account of this, theologians permit oophorectomy in certain cases; *a pari* the atrophy by irradiation may be permitted, the more so as in this case the destruction of the reproductive organs is not directly intended as a means of curing, but only as an effect of the treatment, even though it be an effect *per se*.

Besides, the destruction in the latter case is not so absolutely certain as in the former, and the sterility following irradiation of young women often appears to be only temporary, as is shown by experiments. After a shorter or longer period the ovary function returns, unless the irradiation should have been too intensive. A non-bearing woman, therefore, may without conscientious scruples submit to irradiation, at least if the disease is sufficiently serious, so that recovery balances probable sterility. The doctors, however, as it would seem to us, are obliged to point out to their patient the possible consequences. No

medical man has a right to affect one of the principal vital functions of a person without her being forewarned so as to obtain her consent. In practice, however, this will not offer many difficulties, since as a rule only patients of over forty are submitted to irradiation, at which age the chance of gravidity has become very slight. It goes without saying that intensive irradiation applied for the sole purpose of causing sterility is altogether illicit.

The same is true for man. It has been attempted to make mental defectives, idiots, and others of the kind, sterile in this manner with a view to prevent inferior offspring; this is no less contra quintum praeceptum than vasectomy applied for the same purpose.

Influence of Irradiation on the Fetus.

About the influence of X-rays and radium rays on the fetus, nothing can now be stated with certainty. They must naturally exercise some injurious effect on the rapidly developing and growing embryo. This does not mean, however, that they endanger life; the direct effect is rather a hindrance of the development. To my thinking it entirely depends on the dose. One specialist, I know, has caused young embryos of rabbits to be resorbed entirely by irradiation. It is well known that gravid women have been irradiated who afterward bore a fully-developed child. In the present stage of our knowledge, therefore, it is impossible to state whether irradiation is likely to result in the death of the fetus or not.

What influence ultra-violet rays have on bearing women, appears uncertain. I know of no statement from competent authority of an injurious influence on the fetus. In the light of these statements about the irradiation of bearing women, the first conclusion is that any application of rays by which the death of the fetus is directly intended, either as an end or as a means to cure the mother, is absolutely illicit. Experiments, such as have been made, though without the effect desired, to procure abortion by means of Röntgen rays, for the sake of the health of the mother, are to be judged and condemned like any other attempt at abortion.

A difficulty arises, however, when the possible influence on the fetus is not directly intended in itself, but is only a con-

sequence of an action which directly intends the cure of the mother. The question on which everything here depends is whether there is *in casu* sufficient reason to permit the bad effect. In answering this question two points must be borne in mind. First, it is not *certain* that the child will suffer injurious consequences, and still less certain that there is danger of killing the child. On the other hand, everything is at stake for the child, not only the *vita temporalis*, but also the *salus aeterna*; for if due to irradiation the child should die in the womb, it dies without baptism.

Three cases may be distinguished: 1. possibility of curing the mother in another way not injurious to the child; 2. the delaying, without notable injury to the mother, of the irradiation till after gravidity; 3. the necessity of immediate irradiation. In the first two cases, irradiation is not permitted, in our opinion. In the first case, because, as the mother can be cured in another way, there is no reason whatever for exposing the child to danger; in the second case, because, if delay is possible without serious harm to the mother, the possible danger of the child's eternal salvation weighs heavier than the slight hurt done the mother. These two cases will seldom or never occur in practice, because the irradiations are applied either on account of bleedings from the genitals, the bleedings *durante graviditate* excepted, or on account of malignant new formations of the uterus (cancer), a disease the treatment of which suffers no delay.

The third case, namely, that immediate irradiation is necessary to save the mother, may occur, as we were saying, in cancer of the womb. Delay is impossible, as the danger increases every day. Here we have to choose between operation or irradiation. The operation, consisting in removing the diseased womb, results in the death of the fetus, but after it has been baptized. When irradiation is applied, the fetus may live, but may also be exposed to the danger of losing both baptism and life. Hence, if a woman is given the choice between these two, we believe that operation must be chosen, because in this way the eternal good of the child, which has an infinitely greater value than its temporal existence, is better provided for.

But it may also happen that operation is impossible. May irradiation be permitted then? So long as the data of science

remain as they are at present, and so long as they do not show more clearly serious danger to the life of the fetus, I think the answer should be in the affirmative. A mother is not obliged to give up the only means of saving her life because of the mere possibility which exposes the child to danger at the same time; the more so, as the cancer threatens also the child's life. Consequently the baptism of the child, if irradiation is not applied, is no more, perhaps even less, certain. A last question arising is whether a non-bearing married woman, undergoing irradiation, has to take this into account *in utendo matrimonio*. Must she forfeit or abstain from the *usus matrimonii* for some time after the irradiation? I think not. It is true, a possibly conceived fetus may be destroyed; but so long as she has no reason to admit gravidity, this possibility is so slight that it need not be taken into account, and that at any rate the usefulness of the treatment is a sufficient reason to permit the possible bad effect.

Resuming the result of the discussion, I may lay down the following practical rules:

1. Irradiation with ultra-violet rays is permitted for a woman whether pregnant or not.
2. Irradiation with Röntgen or radium rays, with the direct intention of procuring sterility or abortion, is absolutely illicit.
3. This case excepted, irradiation with Röntgen or radium rays is allowed to non-gravid women, at medical indication. The patients should be warned, however, of the danger of sterility, when intensively irradiated. When the irradiation is slight (for instance, to cure inflammation of the skin), there is no danger.
4. Intensive irradiation with Röntgen or radium rays is generally illicit to gravid women, because of the probable injurious effect on the fetus.
5. If the disease of a gravid woman demands immediate treatment (e. g. in the case of cancer of the womb), operation should be preferred to irradiation, in view of the baptism of the child.
6. If the disease can no longer be operated, and irradiation is the only expedient left, the irradiation of the gravid woman is permissible in the present stage of our knowledge.

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THE VALIDITY OF BEQUESTS FOR MASSES.

IN the ECCLESIASTICAL REVIEW for February, 1899, at page 162, there appeared an article entitled "The Legal Recognition of Bequests For Masses". The length of time that has elapsed since the insertion of this article, together with the importance of the recent decision in the case of *Bourne and another versus Keane and others*, in which, on 3 June, 1919, the British House of Lords in a case in which His Eminence Cardinal Bourne was the appellant, held that a bequest for Masses for the repose of the soul was valid in England, justifies the following brief synopsis of the present-day legality of such bequests in the United States. This is particularly true when we realize that the English decision just referred to may change the present course of the law in certain of our states, and that at least in one State, Wisconsin, the Court, in *In re Kavanaugh*, 143 Wisc., 90, overruled the earlier case of *McHugh versus McCole*, 97 Wisc., 166.

That in the Kavanaugh decision the Court was careful to grasp the doctrine of the Church is shown by the following quotation from the opinion:

> According to the doctrine of the Catholic Church as established by the proofs in this case, the whole Church profits by every Mass, since the prayers of the Mass include all of the faithful, living and dead. The sacrifice of the Mass contemplates that all mankind shall participate in its benefits and fruit. The Mass is the unbloody sacrifice of the Cross, and the object for which it is offered up is, in the first place, to honor and glorify God; secondly, to thank Him for His favors; third, to ask His blessing; fourth, to propitiate Him for the sins of all mankind. The individuals who participate in the fruits of this Mass are the person or persons for whom the Mass is offered, all of those who assist at the Mass, the celebrant himself, and all mankind within or without the fold of the Church. So it seems clear, upon reason and authority, under the doctrine of the Catholic Church as established by the evidence in this case, that a bequest for Masses is a "charitable bequest", and valid as such, although the repose of the souls of particular persons be mentioned.

The decision in the case of Bourne versus Keane, above referred to, has been by the London *Times* editorially declared "historic". It will "meet with general approval on the

ground that it is in accordance with the principles of toleration and religious liberty." The decision is undoubtedly of historic value, in that it upsets many a false historical notion. Additional interest is found in the fact that the Lord Chancellor (Birkenhead), who delivered the judgment, as Attorney General F. E. Smith, was one of Sir Edward Carson's chief supporters in organizing Ulster for the Orangemen. A brief summary is therefore justifiable.

The case arose in this wise: Edward Egan, who died on 27 December, 1916, by his will dated the 29 November, 1916, bequeathed to the cathedral (which was held to mean Westminster Cathedral) for masses two hundred pounds (£200); to the Jesuit Fathers, Farm Street, two hundred pounds (£200) for masses; to the Dominican Fathers, Black Abbey, Kilkenny, one hundred pounds (£100) for masses; to the Franciscan Fathers, Walking-Street, Kilkenny, one hundred pounds (£100) for masses. And he gave his ultimate residue to the Jesuit Fathers, Farm Street, for masses.

In the Probate Court Mr. Justice Eve held that these gifts were bad and accordingly ordered the gifts divided among the next of kin. His decision was affirmed unanimously by the Court of Appeal (the Master of the Rolls, Lord Justice Warrington and Lord Justice Duke). A further appeal was taken to the House of Lords by Cardinal Bourne (represented by the Hon. Frank Russell, K. C., since elevated to the Bench, and others) and the judgments of the lower Courts were overruled by a majority of four to one. The House of Lords always accepts a decision of the Lord Chancellor, who has associated with him a number of Law Lords, men of the highest rank in the British Judiciary. It is the Court of last resort for Great Britain and Ireland, the Judicial Committee of the Privy Council being the final Appellate tribunal for the overseas dominions of England.

The Lord Chancellor formulated the reasons for the decision, overruling a decision in 1835 by Sir Charles Pepys,[1] which for years had been thought to prohibit bequests for masses. In the case of *West v. Shuttleworth*, the question was as to the validity of provisions of the will of a testatrix who

[1] *West v. Shuttleworth*, 2 My. and K. 684.

had given bequests to priests for prayers and masses, and directed the residuary estate to be applied in providing funds for the ministers (so runs the statement of the Lord Chancellor) of certain Roman Catholic chapels, *nominatim*, for prayers for the soul of the testatrix and her deceased husband and, so far as not required for such purposes, in promoting the knowledge of the Roman Catholic religion among "the poor and ignorant inhabitants of Swale Dale and Wensleydale". The Master of the Rolls held that the bequests to the priest and ministers of chapels were void, but that the ultimate residuary gift was valid. "The desire of the testatrix to benefit her soul was indeed defeated; but her desire to have others taught that such desire was in accordance with true religion was, not without paradox, upheld."

This decision was based on the existence of an ancient Act of 1547 (1 Edward VI, c. 14) known as the Chantries Act, passed for the confiscation of Chantries, which, as is well known, were chapels maintained by an endowment for masses for the dead. The preamble of this Act reads in part as follows: "Considering that a great part of superstition and errors in Christian religion hath been brought into the minds and estimations of men by reason of the ignorance of their very true and perfect salvation through the death of Jesus Christ, and by devising and phantasying vain opinions of purgatory and masses satisfactory to be done for them which be departed; the which doctrine and vain opinion by nothing more is maintained and upholden than by the abuse of trentals, chantries, and other provisions made for the continuance of the said blindness and ignorance. . . ."

His Lordship examined the enacting part of this statute and said it applied to existing chantries, etc. only. There is not a word in the enacting part which prohibits such gifts in the future. To him it seemed certain that the Act was not so construed at the period when it came into operation.

Referring to the preamble, he said that it was clear that the existence of chantries was abhorrent to the framers of the Act and that they intended to destroy them. They might have chosen many ways of effecting their purpose, but the method which they did adopt made it clear that in their eyes the evil (as they viewed it) could be corrected by confiscating such

foundations. There was not a trace of an intention in the act itself to prohibit such gifts in the future, and the preamble could not be (and should never have been) construed so as to enact what Parliament did not enact, whether the omission was deliberate or by inadvertence.

His Lordship then stated the conclusions to be derived from the authorities as follows:

(1) That at common law masses for the dead were not illegal, but on the contrary that dispositions of property to be devoted to procuring masses to be said or sung were recognized both by common law and by statute.

(2) That at the date of the passing of 1 Edw. VI, c. 14, no Act or provision having the force of an Act had made masses illegal.

(3) That 1 Edw. VI, c. 14, did not itself make masses illegal, or provide that property might not thereafter be given for the purpose of procuring masses to be said or sung. It merely confiscated property then held for such and similar purposes, and subsequent legislation was passed to confiscate property afterwards settled to such uses. This was certainly true of 1 Eliz., c. 24, and might be true of 1 Geo. I, c. 50.

(4) That, as a result of the Acts of Uniformity, 1549 and 1559, masses became illegal. The saying or singing of masses was a penal offence from 1581 to 1791, and no Court could enforce uses or trusts intended to be devoted to such uses.

(5) That neither contemporaneous exposition of the statute 1 Edw. VI, c. 14, nor any doctrine closely related to it in point of date, placed upon it the construction adopted in *West v. Shuttleworth*. The principle of that decision was certainly affirmed in *Duke on Charitable Uses,* and in *Roper on Legacies,* but the authorities cited on its behalf not only did not support it but in some cases contradicted it.

(6) That the substratum of the decision which held such uses and trusts invalid perished as a consequence of the passing of the Catholic Relief Act, 1829, and thereafter their Lordships might give free play to the principle *cessante ratione legis cessat lex ipsa.*

(7) That the current of decisions which held that such uses and trusts were ipso facto superstitions and void began with *West v. Shuttleworth,* and was due to misunderstanding of the old cases.

The proposal in opposition to the validity of these bequests, crudely stated, amounted to this, that because members of the Roman Catholic faith had wrongfully supposed for a long

period of time that a certain disposition of their property was unlawful and had abstained from making it, their Lordships, who were empowered and bound to declare the law, should refuse to other members of that Church the reassurance and the relief to which their view of the law entitled them.

The conclusion, therefore, so far as the majority of the Court was concerned, was that a gift for masses for the souls of the dead ceased to be impressed with what the law of England styled "superstitious uses" when Roman Catholicism was again permitted to be openly professed in that country, and that thenceforth such a gift could not be deemed illegal.

In fine, the cumulative effect of the various so-called "Emancipation Acts" was to remove from the doctrines of the Roman Catholic faith every stigma of illegality. Gifts *inter vivos* or by will might now be made to build Roman Catholic churches or to erect an altar. The Lord Chancellor was content that his decision should not involve their Lordships in the absurdity that a Roman Catholic citizen of this country might legally endow an altar for the Roman Catholic community, but might not provide funds for the administration of that sacrament which was fundamental in the belief of Roman Catholics, and without which the Church and the altar would alike be useless.

Therefore it will be seen that in England until the Reformation, and more particularly until the time of Edward VI, pious and charitable gifts were not confined to aiding schools, churches, and living persons, but extended to masses, prayers, perpetual obits, and lights for the souls of the founders, their families and friends. By force of statutes enacted in that reign and later, gifts for the latter purpose were abolished in England and became known as "superstitious uses" and as pertaining to a false religion. In the United States and Canada gifts for the saying of masses are not void as being for superstitious uses, and in some jurisdictions it is the rule that they are for a charitable purpose and hence valid as to purpose.

In the United States bequests for masses are now legal in the following states: Illinois, Indiana, Kentucky, Massa-

chusetts, New Hampshire, New Jersey, New York, Pennsylvania.

In the case of *Elmsley vs. Madden*, 18 Grant Ch. (Upper Canada), 386, it was held that gifts for masses were legal. The Court pointed out that it was unnecessary to hold that in Canada the free exercise of the Catholic religion shall be enjoyed under capitulation of Quebec and Montreal, the Treaty of Paris, 1763, and the Quebec Act, 14 George III, chapter 83, and no testator could be forbidden to make a gift "to a purpose which his religion had taught him was one of importance to his spiritual welfare".

In only two states, Alabama and California, are bequests for masses deemed illegal: *Festorazzi vs. St. Joseph's Catholic Church*, 104 Ala., 327; and *In Re Lennon*, 152 Cal. 327.

In Iowa a bequest for masses has been held not to be a charitable bequest, but has been upheld as a private trust: *Moran vs. Moran*, 104 Iowa, 216.

In Pennsylvania, the Legislature in 1855 enacted a statute voiding a devise or legacy "to any person in trust for religious or charitable uses," if made within one calendar month of the testator's death and escheating to the commonwealth all property "held contrary to the intent of this act".

The Pennsylvania statute was construed in the case of *Flood vs. Ryan*, 220 Pa. St. 450, 13 Am. & Eng. Cas., 1189, the note in the last named volume being interesting and instructive. Patrick Jeffers died 24 August, 1903. On the 10th of that month he had executed his will, its sixth clause being: "All the residue of my estate I give, devise and bequeath unto St. Teresa's Church, Broad and Catharine Streets, and St. Joseph's House for Homeless, Industrious Boys on Pine Street, share and share alike, provided, however, in case of my death within thirty days from the date hereof, I give, devise and bequeath all my said residuary estate unto the Most Rev. P. J. Ryan, Archbishop of Philadelphia, absolutely." A sister and sole heir of the testator brought suit, claiming that the devise was void under the act of 1855, the devise being not to the Archbishop personally but manifestly intended for the use of the two charities named.

Upon the trial of the action, which was ejectment for five pieces of real estate, Archbishop Ryan testified with marked

frankness as follows: "The law does not impose on me to give $10,000 which I receive without any qualification by a will. I have it: it is mine. Then comes in another law, higher law, which says, 'You have received that money; you can keep it; the state has no right to interfere with you; in natural justice it is yours; but you are a bishop and you have the care of the poor and the afflicted, and you ought to use it as the moneys intended for their benefit, though it is not mentioned in the will . . . I received the money as in this will case. It is mine; I can use it as I please, as far as the law is concerned, and there is no prohibition, legally or otherwise —that is, by law, no ecclesiastical law; but if I have reason to believe that this man, as I did not know him, never heard of him before, has left me this money, whatever it is, for some good purpose, and because I am a bishop, then my personal conscience—it might not influence other bishops—but my personal conscience if it is at all sensitive, would suggest to me that large sum of money or property was left to you for no personal reason; it must have been left to you as a bishop for some good purpose. Then I take that money or that property, the value of that property, and I put it into a fund which I have for religious and charitable and educational or other good purposes. This property I know was not intended for me personally, though before the law it is, and I own it and I can do what I please with it. . . . Q. Your grace, in your examination last Friday you were asked this question: 'If a man provided in a will that all the rest, residue and remainder of my estate, real, personal and mixed, I give, devise and bequeath unto St. Teresa's Church, Broad and Catharine Streets, and St. Joseph's House for Homeless Industrious Boys on Pine Street, share and share alike, that language would indicate, would it not, that those were his favorite charities?' and you answered 'Yes'. You so testified, did you not?—A. That was in a conditional will. If he made a will saying I leave these properties to these charities, I would find myself obliged legally and otherwise to give them to what they were intended for. But he makes two wills, so to speak, or he makes one will which is conditional. He says, I leave it to these charities if I survive this will for thirty days; if I do not survive this will for thirty days, if I do

die before the thirty days—here is the second condition—the second will—I leave it to Archbishop Ryan. Therefore, as he did not survive the thirty days, the second will leaves it to me.—Q. And in connexion with the two charities, of course? —A. Not in connexion with the two charities, because he has willed two things—first, if I live for such a time I leave it to the charities; second, if I don't live for such a time, I leave it to Archbishop Ryan. And then I do with it as I please, by leaving it to the charities or doing anything else I please with it. As I said, I should think my personal conscience would be to give it to some charity, and I give it to that general fund. My conscience, however, would not have to bind others."

The Supreme Court of Pennsylvania held the devise a valid one, the substance of the decision being that if a devise is made in consideration of a promise to execute an invalid or unlawful trust, equity will not allow the devisee to profit by his fraud and will raise a resulting trust in favor of the heir or next of kin of the testator; but where there is no bargain between the testator and his devisee, the devise is good, although the intention of the devisee is to carry out what he believes to be a wish of the testator which could not be made a condition of the devise.

Brown, J., speaking for the Court, said in regard to the testimony of the Archbishop:

> There could be no fuller acknowledgment of a moral obligation, nor a stronger avowal of an intention to discharge it, but our decrees do not go out to compel the performance of a mere moral duty. *In foro conscientiae* conscience is the sole chancellor, whose decrees we are as powerless to enforce as we are to provide penalties for their violation.

An opposite decision was rendered in Missouri, in the case of *Kenrick v. Cole*, 61 Mo. 572, in which the residuum of the testator's estate was devised to "Peter Richard Kenrick, of the city and county of St. Louis, Missouri". The evidence in the case showed that, prior to the making of the present will, the testatrix made another will containing a devise to Peter Richard Kenrick in his official capacity as Archbishop of the Roman Catholic Church, for the benefit of the church. After

the adoption of the Constitution of Missouri, of 1865, forbidding a gift, devise, or bequest for the use of any religious sect, the prior will was canceled and the present will was made, containing the tenth clause in favor of Peter Richard Kenrick as an individual, but with the same intent expressed as in the former will. Upon the evidence submitted the trial court found that the tenth clause of the will was made for an illegal purpose, and with the intent to evade the prohibitions of the Constitution. The finding was affirmed by the Supreme Court, which held that the bequest in the second will was an attempt to evade the prohibition of the Constitution, and therefore a fraud upon the policy of the law, and hence that parol testimony showing such intent and purpose was admissible.

In conclusion, it is well to know that for practical purposes in the state of Pennsylvania, a Catholic who is called in to assist a dying testator in drafting his last will and testament may very well insert the following clause in the end of the will: "In the event of my death within one calendar month from the date of the execution of this my last will and testament, I give, devise and bequeath the property heretofore devised and given unto the above enumerated charities, unto the Most Rev. Dennis J. Dougherty as Archbishop of Philadelphia, absolutely;" being careful to add the qualifying word "absolutely".

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CASES. — *Burke v. Burke*, 259 Ill. 262; *Ackerman v. Fichter*, 179 Ind. 392; *Coleman v. O'Leary*, 114 Ky. 388; *In re Schouler*, 134 Mass. 426; *Webster v. Sughrow*, 69 N. H. 380. *Kerrigan v. Tabb* (N. J.), 39 Atl. 701; *Matter of Eppig*, 63 Misc. (N. Y.) 613; *In re O'Donnell*, 209 Pa. 63; *Rhymer's Appeal*, 93 Pa. 142.

AN ODD SPECIMEN OF PARACLETIC ICONOGRAPHY.

THE Viktor Dom of Xanten counts among its treasures a curious basin of slightly oblong shape, made and engraved sometime in the twelfth century. No doubt it served in liturgical functions for the reception of the holy Oils and must have witnessed many imposing ceremonies. The design that covers the inside was executed in the style that marked the transition period from Romanesque to Gothic, and embodies with luxuriant complexity the iconography of the Gifts of the

Holy Ghost. The craftsmen that produced it may have been monks or clerics connected with the famous monastery founded in 795 by the Abbot-Bishop Saint Ludger on the site of the present Westphalian city.

The general plan of the engraving covering the interior surface of the basin might be compared to a six-petal flower, the calyx or centre of which consists of an enthroned figure (Fig. I) that seemingly stands for the Blessed Virgin, and was selected to impersonate in its highest excellence the *Gift*

FIG. I.

of Fear which Holy Writ tells us is wisdom. "To fear God is the fulness of wisdom" (Eccles. 1:20). To the right of the Virgin, but now barely visible, is Saint Paul with the text: "O altitudo divitiarum sapientiae et scientiae Dei" (Rom. 9:33); and to her left is Saint John the Apostle, with the words: "De plenitudine ejus nos omnes accepimus" (Jo. 1:16). Across the scroll supported by the main figure, is the distich:

Edita corde patris sapientia cuncta creavit
Nata sinu matris hominis lapsum reparavit.

Directly above the central figure unfolds the cartouche assigned to Wisdom (Fig. II). The personage selected to impersonate this Gift is the Father of the human race. The name appears on his right, sharp and clear; on the left there hovers

a dove that holds a streamer in its beak, bearing the words: "Spiritus Sapientiae". Adam is depicted as though engrossed in deep thought and pondering over the text inscribed on the scroll before him: "Erunt duo in carne una" (Gen. 2: 24). The lesson implied in this part of the composition seems to be that the Gift of Wisdom enables man to practise conjugal fidelity, a characteristic that elevates him above brute creation to which he belongs on the part of his body. Adam is moreover encircled by a legend that bears on the dispositions of those that possess this Gift. Finally in the spandril space between this petal and its neighbor the artist has cleverly in-

FIG. II.

troduced an allegorical creature so dear to the medieval fancy. In the present case the choice was a serpent, the world-old emblem for shrewdness. The same arrangement of constituent elements—figure, dove, text, legend and allegorical creature—is encountered in the whole series of cartouches of the Gifts.

The Gift considered in the next place is that of Understanding (Fig. III). Abraham, according to traditional interpretation, is the figure depicted to personify this Gift.[1] The Biblical text is: "Super senes intellexi" (Psal. 118: 10); the figurative creature, a cock. In *Glories of the Holy Ghost* (1919), pp. 289-291, the author followed the traditional interpretation of the figures.[2]

[1] See Heinrich Otto, *Kunst-Archaeologie*, Leipsic, 1883, I. s. 490; *Revue de l'Art chrét.*, Bethune de Villers, 1886, p. 325; Cloquet, *Elements d'Iconographie chrét.*, 1890, pp. 105 ff.

[2] On account of the world war we could not get across from Europe the photographs taken expressly for our work. But the persevering quest of five years has secured them at last.

On examining the parts that compose the group under consideration we find to our surprise the name Adam and not Abraham in combination with the Gift of Understanding. In view of the painstaking care and great efficiency displayed by the engraver the supposition that by mistake he placed Adam for Abram is untenable. This figure, it may be argued, is crowned—a detail in favor of the traditional interpretation. For, as Josephus records, Abraham was the fourth king of Damascus. This bit of legend may or may not have been known to the designer. But it does not countervail the clear,

FIG. III.

bold unassailable fact spelled by the inscription *ADAM*. Another solution must be found.

We have alluded to the pensive pose that characterizes Adam in the Wisdom group. Contrast with it his attitude in the one under consideration. Observe the striking gesture of the extended open left hand implying surprise—awakening; mark the emphasis given on the scroll to the word "intellexi"; notice the star-shaped luminary—an index of light, physical and mental; recall that the cock symbolizes alertness and vigilance; note the elevating tone of the message conveyed in the oval legend. Combine these details with the indisputable evidence of the engraver himself, and the impression, if not conviction, asserts itself that the figure under dispute is indeed Adam *once more*, not borne down by the flesh but supernaturalized and illumined by grace, a quality fittingly indicated by the diadem that encircles his brow. This interpretation does not conflict with the fact that our first forbear was con-

stituted in original justice, because the Gifts are not necessarily always operative.

The fourth Gift, Counsel (Fig. IV), is personified in Moses; the text is from Baruch 3:9: "Audi, Israel, mandata vitae."

FIG. IV.

The group has for allegorical creature an ant. The fifth Gift, Fortitude (Fig. V), is exemplified in Elias. In his right he bears a sword and he is accompanied by a lion and the words: "Vivit dominus in cujus conspectu sto" (III Kings 17:1).

FIG. V.

In the sixth place (the fifth petal) comes Knowledge (Fig. VI), impersonated by Solomon. The allegorical being is a dog, and the text reads: "Datus est mihi sensus consummatus" (Wis. 7:17). Piety (Fig. VII) is portrayed in Samuel, along with

FIG. VI.

an added dove and the words: "Absit a me ut desinam orare pro vobis" (I Kings 12:23). The rim of this vessel is also engraved with an inscription which is now partly effaced.

FIG. VII.

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NATURE STUDY AS A HOBBY FOR PRIESTS.

MOST priests have been told at some time or other during their seminary course of the value of a hobby. "Get a hobby and ride it," is sound advice. Every man needs some sort of avocation, some form of recreation that will take him away from the ordinary routine of daily life and help to refresh him in body and mind. This hygienic and practical value of the hobby applies equally well to the priest and the

layman; but in the case of the former the hobby has an additional claim in its favor. Theoretically the life of the priest is a busy one; but no man can work at his profession constantly and hope to retain long his health and ability. For this reason, if for no other, the priest should have a hobby. Practically, except in the case of the missionary priest, there are few professions that leave a man more spare time than the priesthood and this may be either a stepping-stone or a stumbling-block in the way of his salvation. Hence spiritual writers are insistent on the dangers of idleness; and even those who can lay no claim to our esteem as spiritual advisers recognize the important part played in the formation of character by the use we make of our hours of leisure. "A man is either made or marred for life," says our friend Bernard Shaw, "by the use which he makes of his leisure time."

Various plans have been suggested for profitably utilizing the spare time of priests and each offers certain advantages. It is merely a matter of selecting some "side line" of work that will keep the mind, and perhaps also the hands, busy, while offering at the same time a change from the monotony of everyday tasks. In this regard it strikes me that not many are aware of the possibilities of nature study as a hobby; yet here is a form of recreation which is at once interesting and of decided cultural value; and which offers excellent opportunities for physical exercise and at the same time caters to the intellectual, esthetic and, I might add, religious development of the student.

And first as to its physical advantages. The life of the priest is apt to be a sedentary one, and such a mode of life, as we all know, is not conducive to good health. We need to get out and take exercise of some sort. The pursuit of nature study will meet this need most satisfactorily. If it is possible for the priest to get out and tramp through the woods or over the fields where nature may be studied at its best, to get in touch with the great outdoors, a lot of his aches and pains will disappear as if by magic. Of course, the country pastor has the advantage in this respect; but even city priests are not excluded from the benefits of association with nature in what we may call her wild state. Most of our cities maintain parks of greater or lesser extent and for one who is really seeking

acquaintance with nature they offer material in plenty. Even in the absence of parks one does not have to go out in the country to find nature, for she is forever trying, and is generally successful in her efforts, to get a foothold in the places that have been preëmpted by men. Many have no doubt read Oliver Wendell Holmes's delightful account of this campaign of nature in *The Autocrat of the Breakfast Table*. Many common flowers bloom along our roadsides and there is hardly any neighborhood so densely settled that neglected nooks and crannies will not be found where some form of plant life will be met with. We may call them weeds if we will, but weeds are in some ways more interesting than cultivated plants, for they illustrate the fundamental principles of plant activity and exemplify far better than their domesticated relatives what is meant by adaptation to environment.

As a means of obtaining the physical benefits from the study of nature nothing can compare with the planting and care of a garden, however small. It is hardly possible to overestimate the advantages that may accrue from the pursuit of such a hobby. In the first place it will be conducive to health; for there is more truth than fiction in the story of the giant, Antaeus, who regained his strength when he touched his mother, Earth. While thus enjoying a good, wholesome and healthful form of recreation, the priest may provide vegetables for his table and flowers for his altars. Moreover, he will be surprised at the amount of useful information he will pick up. A recent writer on the subject of nature study, speaking of the advantages of gardening, says: "The garden is an excellent place to acquire a number of very valuable experiences. One may become skilful in the very useful art of gardening and thereby increase both his creature comforts and his heart's delight. In his garden he must cultivate some homely virtues; patience, persistence, prudence. He must match his wits against the idiosyncrasies of the weather and against the ravages of hordes of voracious insects and blighting fungi. He must learn to respect laws that are more immutable than those of Medes and Persians".[1]

In addition to the opportunities for physical exercise that it offers, nature study affords an unsurpassed means of training

[1] Downing.

and developing the intellectual powers. It shares in the special characteristic of the physical sciences in that it exercises the mind in what is known as the scientific method of thinking. An intelligent study of nature requires the accurate training of the senses, the avenues of knowledge; it develops the powers of observation and acquisition and exercises the faculties of judgment and reason. The necessity of classifying the object studied demands accurate thinking; and while no student of nature to-day believes that the sum total of biological knowledge consists in giving to every plant and animal "a local habitation and a name," some sort of classification is essential and this is based upon correct observation and accurate thinking.

Again, an intelligent understanding of the great questions of Variation, Heredity, and Evolution is impossible without some first-hand acquaintance with nature, and no man can claim to be educated who is not familiar with the modern teaching on these subjects. The scientific facts that have been learned in these matters have been mixed with a large sprinkling of error and it is absolutely necessary that we should be able to estimate the strength of the various theories and hypotheses and to test the validity of the conclusions drawn.

Moreover, the student of nature need not necessarily remain a mere seeker of the knowledge obtained by others; he may become a contributor to the store of knowledge. It was while occupying his leisure hours in the cultivation of peas that the Austrian monk, Johann Gregor Mendel, worked out the famous laws that have made his name a by-word in the study of heredity. Of course, we cannot all hope to be Mendels; but a vegetable or flower garden, even on a small scale, offers opportunities for the practical application of the laws of hybridization; and the production of a new variety of flower or fruit is well within the possibilities of the amateur horticulturist. All are familiar with the work of Luther Burbank in this line. It occurs to me that I have read somewhere of a priest of the diocese of Portland, Oregon, who has obtained splendid results in the hybridization of roses and at the same time has brought back his failing health which was the principal reason for his taking up the hobby. I regret that I cannot now recall the reverend gentleman's name.

Indirectly, too, nature study is of intellectual advantage, for many of the references of literature are unintelligible without some acquaintance with nature. This is particularly true of poetry, some of the finest examples of which have taken their inspiration from the world of nature.

From an economical standpoint a knowledge of nature and her workings it is not only invaluable but, we might even say, essential. A consideration of the statistics of the damage caused to crops annually by insect pests will open one's eyes to the need of learning something of the life histories of these "alien enemies" and of finding methods to control them. Yet, as a recent author on the subject says: "Few people know the names of the things that are doing the most harm or the greatest good in their own gardens." Under this heading also will come one of the reasons for the study of bird life; for the efforts of man in the control of noxious insects would amount to practically nil if it were not for the invaluable help he receives from his feathered friends.

If may not be evident at first sight why a priest should be especially interested in the economic phase of nature study. If he attempts to keep a garden he will soon realize the value of this study. Garden or no garden, he should be interested in the matter, at least indirectly; for the prosperity of the nation, his included, depends upon an intelligent understanding of these problems. Moreover, it will certainly be of advantage to him if he is able to give advice on these matters to the members of his congregation who are engaged in agricultural pursuits. The words of the Prophet about the lips of the priest keeping knowledge need not, I think, be limited to familiarity with the law.

From the esthetic viewpoint the study of nature is all important. Too many of us are apt to judge knowledge by the dollar standard. "What's the good of it?" is a question often asked even by seminarians when they are advised to pursue a certain course of study. The attitude seems to be that they are to acquire only that knowledge which is absolutely needful to the priest. Surely this is a serious mistake and manifests a very low ideal of the priesthood. If there is one class of men more than another that should claim all knowledge for its province that class is the priesthood. More-

over, we should pursue some knowledge at least for its own sake, independently of its material value to us. Hence we should seek not only the true and the good, but also the beautiful, which latter is the proper object of the esthetic sense.

This esthetic sense has been implanted in the human soul by God no less truly than the other faculties and no man can pretend to a symmetrical development of mind unless he has trained his esthetic sense to the enjoyment of the beautiful. And surely no study caters to this sense more than the study of nature. Art, of course, has its value; but art is only man's weak attempt to copy the things of nature. No landscape painting can vie with the original as drawn by the hand of God; no symphony of Beethoven is so awe-inspiring as the music of nature heard in the roar or sough of the wind, the fall of the water or the voice of the bird. No artist can match the wonderful blending of color that is seen in a rose. Moreover, works of art are not always at hand, whereas the masterpieces of nature are everywhere about us and we can enjoy the same to our heart's content without the payment of a fee.

Nature study, has, in addition, a religious value that should make it appeal especially to a priest. Not that he needs any argument to strengthen his conviction of a First Cause, since his study of Cosmology has placed this on a firm basis; or a support for his faith, which is founded on the revelation of God as proposed by the Church; but simply because an acquaintance with nature will help him to realize the solidity of the foundation on which the argument from Cosmology is based, and to appreciate the reasonableness of the Faith that is in him. This phase of nature study has been dwelt upon by poet and philosopher alike; and it is doubtful if anyone can pursue the subject with an open mind without having his soul lifted to the consideration of the All-wise God. "The study, if rightly pursued," says an eminent writer, "will certainly lead one to the consoling acquisition of elevating and inspiring ideas of the power, wisdom, and goodness of the Almighty."[2] To Chaucer, nature is "the vicar of the Almighty Lord". Howell repeats the idea when he speaks of her as "the handmaid of God Almighty"; and Pope bids us "look through

[2] Balfour.

nature up to nature's God". The Apostle of the Gentiles appealed to this argument from created nature, as we read in the Epistle to the Romans: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity."[3] Even the Divine Master instructed His disciples to "consider the lilies of the field" in order that they might understand the goodness of God. Indeed it has been truly said that "no one can love nature and not love its author,"[4] for "Nature is the glass reflecting God as by the sea reflected is the sun".[5] How beautifully the poet Tennyson gives expression to this religious aspect of nature in his lines: "Flower in the crannied wall. . . . If I could understand what you are, root and all, and all in all, I should know what God and man is". And the priest student of nature will realize from his own experience the truth of Shakespeare's saying that we may "find tongues in trees, books in the running brooks, sermons in stones, and good in everything."

What particular branch of nature study will appeal to a priest depends to a great extent upon his natural disposition; but any phase of the subject will be found to answer to the values mentioned above. Flowers will undoubtedly appeal to many, because, with their infinite variety of form and color, they are perhaps the most striking things in the world of animated nature. They are, as has been said, "a part of the gladsomeness of nature that should enter largely into the joy of living;" they lift the mind to the consideration of God; and they offer abundant material for the acquisition of knowledge that is at once useful and interesting. One who has never watched the marvelous unfolding of a seed and the development of the embryo into a plant has missed one of the most astounding phenomena in nature; one who has not raised a plant has lost something of the joy that comes with success.

Trees offer splendid opportunities for nature study. To know them familiarly, to be able to call them by name, to recognize them in both their summer and winter garb, will

[3] Rom. 1:20.
[4] Hodge.
[5] Young.

add no little pleasure to one's daily life. Nor is this a difficult task. There are not many varieties of trees in a given neighborhood and very little study will make one acquainted with them all. As for the lessons to be learned from the tree, my readers are referred to the late lamented Joyce Kilmer's delightful little poem on the subject.

Bird study will prove attractive to many and indeed it offers a pleasant form of recreation and at the same time a profitable one. The varied richness of color seen in the plumage of birds, and the variety of notes heard in their song, appeal to the esthetic sense; and there is something lacking in the make-up of a man whose heart does not feel an unwonted thrill when he sees the first cardinal or hears the voice of the first robin in the springtime. A study of their nesting and breeding habits and of their migration furnishes plenty of material for sense training and observation. Of their economic value in the control of noxious insects we have already spoken.

The insect world with its hundreds of thousands of species is a veritable mine for the student of nature. Some of the most fascinating problems of biological nature study are to be met with in this division of the animal kingdom. Here are to be found both friends and foes of man and it is impossible to estimate the value of a study of these creatures from an economic standpoint. All of the species furnish examples of metamorphosis, and the student of instinct will search in vain for more satisfactory illustrations than are to be found in the life of the bee, the wasp, and the ant, not to mention the other forms of insect life. Yet there are many so-called educated people to whom every insect is a "bug"!

Thus far we have spoken only of some of the larger forms of life that can be studied without any special equipment other than perhaps a field-glass and a hand-lens. There is, in addition, a whole world of life that opens itself to view with the aid of a microscope. The study of bacteria, those small but powerful friends and foes; the proper understanding of the cell as the unit of life; and the more detailed study of the fundamental structure of plants and animals are of course impossible without the microscope. These studies are intensely interesting and will repay the added effort and expense needed for their pursuit, and the earnest student of

nature will hardly rest content until he has attempted them. They are not indispensable, however, and one can get the benefits of nature study without going into these details and without incurring the expense of the equipment needed for them.

I cannot better conclude this discussion of the value of nature study for the priest than by quoting the words of a well known author on the subject, who says: "It may add a sparkle to the eye, elasticity to the step, and a glow to every heartbeat, and be the most efficient safeguard against idleness and waste of time, evil and temptation of every sort."[6] Surely a hobby that will accomplish this result for a priest is one that it were well to ride.

EDWARD B. JORDAN.

Emmitsburg, Maryland.

[6] Hodge.

Analecta.

SACRA CONGREGATIO RITUUM.

I.

DUBIA CIRCA TRES MISSAS IN DIE NATIVITATIS DOMINI ET COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM CELEBRANDAS.

A Sacra Rituum Congregatione sequentium dubiorum solutio expostulata est; nimirum:

1. "An Sacerdos, qui ob debilitatem visus aliamve iustam causam ex Indulto Sedis Apostolicae celebrat aliquam ex Missis votivis aut Missam quotidianam Defunctorum, possit in die Commemorationis Omnium Fidelium Defunctorum ter Sacrum facere, eamdem Defunctorum Missam quotidianam repetendo?".

2. "An idem Sacerdos, qui pariter ex Apostolicae Sedis Indulto Missam Deiparae votivam aut aliam votivam celebrat, valeat in posterum die Nativitatis Domini eamdem prorsus Missam ter dicere?".

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus perpensis, rescribendum censuit:

"*Affirmative ad utramque quaestionem facto verbo cum Sanctissimo;* de cetero rite servatis tum Constitutione Apostolica *Incruentum altaris Sacrificium*, 10 augusti 1915, tum Rubricis ac Decretis dies Nativitatis Domini et Commemorationis Omnium Fidelium Defunctorum respicientibus":

Quam resolutionem, Sanctissimo Domino Nostro Benedicto Papa XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatam, Sanctitas Sua ratam habuit et probavit, die 26 ianuarii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

II.

DUBIUM CIRCA RITUM EXEQUIARUM.

Emus et Rmus Dnus Cardinalis Ioachim Arcoverde de Albuquerque Cavalcanti, archiepiscopus S. Sebastiani Fluminis Ianuarii, in Brasilia, Sacrae Rituum Congregationi haec quae sequuntur exposuit, nimirum:

" Ritus exequiarum, ut in *Rituali romano* praescribitur, in hac Archidioecesi non est servatus, quia cadavera ad ecclesiam non ducuntur, ob leges civiles, quae obligant ut sepulturae tradantur vigintiquatuor horis post obitum; et etiam quia coemeteria, quae sunt sub lege civili, satis distant a paroecia. Parochi vocantur domi et hic cadavera commendantur.

" Hinc quaeritur: *Quaenam rubricae et normae in casu servandae?* ".

Et Sacra eadem Congregatio, audito etiam specialis Commissionis suffragio, praepositae quaestioni ita respondendum censuit:

" 1. Servandum, quantum fieri potest, *Rituale romanum* (tit. VI, c. IV, *Exequiarum Ordo*) et can. 215 *Cod. I. C.*".

" 2. Familia defuncti certior fiat funus cum Missa exequiali peragi posse, etiam praesente *moraliter* cadavere, iuxta Rubricas et Decreta ".

" 3. Pro casibus autem extraordinariis dabitur Instructio S. R. C.".

Atque ita rescripsit et declaravit. Die 28 februarii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

EPISTOLA AD VICARIOS ET PRAEFECTOS APOSTOLICOS, QUA POTESTAS IPSIS FIT NOMINANDI VICARIUM DELEGATUM.

Iuxta can. 198 Codicis I. C., Vicariis et Praefectis Apostolicis ius non competit sibi eligendi *Vicarium Generalem* sicut fas

est Episcopis residentialibus; sed ipsis potestas tantum est nominandi, cum muneribus in singulis casibus determinandis, delegatum qui etiam alius esse potest quam provicarius, de quo in can. 309.

Sed cum ex alia parte opportunum videatur Superiores Missionum auctoritate pollere sibi deligendi aliquem vicarium, qui practice eadem gaudeat iurisdictione quam ius canonicum Vicariis Generalibus tribuit, non exclusa habituali potestate exsecutioni mandandi rescripta pontificia atque utendi iisdem peculiaribus facultatibus quas haec S. C. Ordinariis locorum communicat, SS. D. N. Benedictus divina Prov. PP. XV, in audientia habita ab infrascripto Cardinali Praefecto S. C. de Propaganda Fide, die 6 novembris anni 1919, haec in bonum Missionum sua benignitate concessit: I. Sanavit nullitatem actuum iurisdictionis positorum ab illis missionariis qui forsan ut vere Vicarios Generales se gesserunt. II. Elargitus est Ordinariis Missionum potestatem nominandi *Vicarium Delegatum*, si eo indigeant, cui practice concessa sit omnis iurisdictio in spiritualibus et temporalibus, qua ex Codice I. C. uti potest Vicarius Generalis in dioecesi.

Ex hac concessione, omnibus Superioribus Missionum facta, nunc tu poteris Vicarium Delegatum nominare, qui gaudeat omnibus facultatibus Vicario Generali tributis, ad normam can. 368, § 1°, 2°.

De numero autem et de officio Vicariorum Delegatorum in unaquaque Missione eadem valeant quae de Vicario Generali in Codice I. C. statuta sunt (can. 366 et seq.).—Quae dum tibi communico, Deum precor ut te sospitem incolumenque servet.

Romae, die 8 decembris 1919.

Addictissimus

G. M. CARD. VAN ROSSUM, *Praefectus.*

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

26 February: The Right Rev. Homer Cloutier, of the Archdiocese of Quebec, made Protonotary Apostolic *ad instar participantium.*

8 March: The Right Rev. Patrick Kilkenny, Vicar General of the Archdiocese of Tuam, made Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. CONGREGATION OF RITES: I. answers question about the Masses that may be celebrated on All Souls' Day and Christmas Day by a priest who, on account of defective sight or other good reason, is permitted by indult to celebrate a votive Mass; II. solves a doubt regarding the rubrics and rules to be observed in the burial rites.

S. CONGREGATION OF PROPAGATION OF FAITH gives Vicars and Prefects Apostolic the power to appoint vicars delegate.

ROMAN CURIA announces officially recent pontifical appointments.

THEORY AND PRACTICE IN CHURCH REVENUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In its March and April numbers the REVIEW offers applied theories to increase church revenue. They are, in a way, intended to supplant methods used in the past for the same purpose.

The Council of Baltimore (Balt. III, Tit. IX, cap. 5) designates legitimate methods of gathering church revenue. Those forbidden are also enumerated—for instance, fairs, picnics, bazaars, excursions. Dances for church revenue were later proscribed by a special mandate. Exaction of seat money at the church doors is emphatically discouraged.

It is not, however, on account of improper methods of getting church revenue that discussion of it is now aroused. Changed conditions and high costs are forcing every pastor to provide against financial emergencies. The old methods seem to have lost effectiveness. Increased expense calls for new action. Taking a cue from promotors of secular enterprises—"for the children of the world are wiser in their generation than the children of light"—some urge like measures for church revenue, such as drives, budget assessment, monthly or quarterly collection by envelopes. In short, or-

ganization of lay and clerical forces for greater financial results in parish affairs. Now every parish priest will no doubt be grateful for any relief in this matter. But the difficulties of such measures in practical use in parish life have not, I think, been sufficiently weighed. They are not such labor-saving schemes, although they are scientific, as science now goes. They may have permanence beyond the contrivances to meet new conditions, unless indeed these stay.

Pius X advised the Bishops of France, after the break of that country with the Vatican, to appeal for voluntary contributions in accord with the spirit of the Church. Coercive measures are not compatible with that spirit. Still there is an obligation that the faithful contribute. In Canon 1496 of the new Code the right of the Church to exact from the faithful, independently of all civil authority, is clearly asserted. Canon 1502 urges that tithes and first fruits be rendered according to specific statutes and laudable customs in every country. There is no doubt that the faithful are bound in conscience to contribute. That conscientiousness is the mainspring of church revenue. To arouse it it becomes necessary to use measures with increased activity whenever, as in these days, expenses exceed income. It cannot be left entirely to individual enterprise; there must be legislation and common practice. Otherwise money talks will prevail to the detriment of preaching of the Gospel.

Now these new methods of money getting are of course intended to make the burden of pastors easier. The laity are to be enlisted. They are to be the gatherers of finance. This would relieve priests in care of souls and give them more time for what is so much desired. However, management of monies would still be their business, unless we adopt the arrangement of Protestant church polity. It would still continue to be the constant affair of pastors. The methods are still untried. Statistics of sporadic successful attempts may gradually supply a base for operation, but in the meanwhile the situation might change. Comparisons with efforts made in secular enterprises may enthuse, but not be effective in church circles nor even profitable. Just now the Inter-Church Movement makes colossal use of advertising in preparing the public for the drive.

What we need is more economy. Smaller parishes in congested districts, more priests to divide the work. System and agitation will surely prompt to greater generosity for church. It may, too, grow into custom throughout the land; and extraordinary efforts may become less strenuous. But the priests after all will continue executors of method and management.

There is still another consideration—parish units. By that I mean all concurrent factors in a parish to solidify its permanence and distinct entity. Not long ago the cry was for more sociability of bodies in parish organization. "Provide," it said, "attractions for your people." Not so much pecuniary profit as solidarity was to result. Spiritual and temporal benefits were to come through action for parish unity. The parish is, after all, the backbone of the universal church organization.

Drives, budget assessments, percentage of earnings, collected through sodalities, clubs and circles, would probably reach others than heads of families, but those bodies would not likely grow in membership by the process. House-to-house collections with census-taking by the parish clergy would still be the best means of keeping in touch and knowledge of conditions of parishioners. Maybe both would at intervals be effective. Theories on paper do often seem easy, but prove difficult in execution.

Besides, the temper and character of people are rarely alike in parishes. In places and at times there is a generous response to demand for funds. Again, there is such indifference in church affairs that even the most energetic pastor will not get a hearing.

Priests too are not equally gifted for revenue getting. Climate and sections of country are also factors.

Compared with the old methods suggested by the Council of Baltimore the new are not more labor-saving. Both, like the narrow path, are hard to travel.

But give them a trial. Experience of them may eliminate what is ephemeral. They might leave a residue of stronger impulse to give to church and school, to diocesan and Catholic charities.

Increase of salaries of priests, of teachers, of organist and of janitor was readily conceded in many dioceses. The increased cost of building material and of repairs; of vestments

and church plate; of candles, wine and altar-breads; the almost exorbitant rate of insurance, and expense of fuel and light are admitted on all hands. But the getting of the monies to meet the bills is the arduous task of the parish clergy. The admission brings no increase of revenue from people in a pleasure-seeking age. To overcome the material sense will sorely try the energies of the clergy in the future more than in the past. Theorists are not wanting. Let us hope that synods will enact the combined experience of those in the actual care of souls. That will furnish the future priest with directions to rouse a greater generosity of the Catholic people to contribute without detriment to the support of religion and charity.

JOS. SELINGER.

Jefferson City, Missouri.

MARYKNOLL MISSION LETTERS. XIII.

The brief mission experience in China of our late beloved Father Price was summarized for the records of Maryknoll by Father James E. Walsh, the senior among the young priests who sailed with Father Price for China in the fall of 1918.

Father Walsh's document, which follows, was not intended for publication, but we are certain that it will be appreciated by our readers.

THE REV. THOMAS FREDERICK PRICE.

Having decided to throw himself personally into actual missionary work, Father Price determined to leave no stone unturned that could aid him in becoming a successful missioner, and above all in guiding the destinies of the newly launched mission. It was with this motive that he included in his itinerary a trip through some of the missions of Japan, Korea, and Northern China, where he talked with the bishops and missionaries, noted methods, and picked up ideas in regard to the work.

Arriving at Canton in November, after a short stay at the cathedral to get the instructions of Bishop de Guebriant, under whom we were to work, Father Price with his three confrères and Father Gauthier, went directly to Yeungkong, the tentative centre of the new American mission, where all settled

down to the humdrum of learning the Chinese language, and picking up notions about the practical prosecution of mission work.

Yeungkong was Father Price's first and only mission in China. During the year that God gave him to spend in China he made several trips to Canton and Hongkong on business connected with the mission, but these trips were a matter of only a few weeks, and all the rest of his time was passed at Yeungkong.

Father Price was fifty-eight years old when he came to China. It seems to have been beyond the age when a man can accustom himself to a new and deleterious climate, and particularly so in his case, for being a sufferer from rheumatism, he found that ailment acutely intensified by the extreme humidity of Southern China. In addition there is something about the life and the climate that is very wearing on the nerves, and Father Price's nervous condition during this time was a matter of alarm both to himself and to his confrères. Perhaps it was accentuated by his dogged perseverance in studying the Chinese language, a nerve-racking performance at best, and a task that becomes almost superhuman in a man of his age. Nothing could prevail upon him to give it up, or even to let up on the severe course he had mapped out for himself.

During his short career he had little chance to do any actual mission work, as he was never able to make himself understood in Chinese, that being impossible for anybody in so short a time. Yet he went through the regular initiation of the young novice, going out on the mission trips to points around Yeungkong, often travelling in the most primitive fashion, and putting up with all sorts of hardships with as little concern as the youngest and strongest of us. Added to that, even the daily life at Yeungkong was not so pleasant, for everything was rough and cave-man fashion, and many things that Americans learn to look on as necessaries of life were simply not to be had. Through it all Father Price was his serene, gentle self, never complaining, never out of patience. He gave an example that will long be remembered by those who had the good fortune to be associated with him at this time.

As to Father Price's private spiritual life, it was what everyone who ever knew him anywhere has had the privilege of seeing—one of great recollection and union with God in prayer; and if anything, it was perhaps intensified by his stay in China. He saw many things that cried out to his zeal, and being without the means of doing any personal work, or even, in so short a time, of making any plans for the extension of the mission's activity, he always turned to his Rosary, where he would ask God for the results he so ardently desired. To the young men who were with him, his spirit of prayer, his gentleness, and his zeal were a constant revelation. They seemed to see some new evidence of these qualities every day, so as to make them feel that they had not rightly known the man before.

It is a curious thing that Father Price was able to make the impression on the Chinese that he did. Certainly he was never able to manage the simplest conversation in Chinese; the most we ever heard him say were the two phrases, "How are you?" and "God bless you". But the Chinese with whom he came in contact took to Father Price. They liked him, and they said so; it was a known fact at the mission that Father Price was extremely popular with them. It is worth mentioning also that the Chinese commonly referred to him as "the holy priest". There was something about him that it did not need language to convey, and these simple people saw it.

Father Price had little time or opportunity to become well acquainted with our French confrères, but the impression that he made upon them was always good. He did not have sufficient command of French to permit of a real exchange of ideas with them, but they got enough from him to realize the character of the man, and everyone of them who met him expressed their realization that here was a beautiful character and a man of sanctity far out of the ordinary. Even the lay people whom he met here appreciated him. One Protestant doctor whom he knew, on being asked to remember Fr. Price in his prayers, said, "No use. He was a saint".

Father Price died at St. Paul's Hospital, Hongkong, where he had gone from Yeungkong to be operated on for appendicitis. The operation was a clean-cut one, but he did not

have sufficient vitality to react. He died 12 September, 1919, on the feast of the Holy Name of Mary. No one of his confrères was with him, it being impossible for them to get there in time, but Father Tour, of the Paris Foreign Missions, attended him to the last, and the Sisters of St. Paul de Chartres did everything for him. He was buried on the following morning at Happy Valley Cemetery in Hongkong, the grave being blessed by Bishop Pozzoni, and many priests and religious being in attendance, among them being Frs. Gauthier and Deswezières representing the mission of Canton.

More than one has seen in his death a resemblance to that of St. Francis Xavier. In some ways it was very dissimilar. The Saint died on the opposite shores of Sancian Island amid the most primitive surroundings, while Fr. Price died in a modern hospital, surrounded by the Sisters and several priests. But primitive or modern surroundings do not make much difference when it is a question of dying, and Fr. Price, like St. Francis, died far away from his homeland and his kith and kin and his friends, laying down his life in the strange country that he had come to evangelize. His memory will be held in benediction, and his prayers from heaven will help to sustain the work that he inaugurated among his brethren who sit in darkness and the shadow of death.

TITLE SELECTIONS BY CATHOLIC AUTHORS.

To the Editor, THE ECCLESIASTICAL REVIEW.

As a general proposition it may or may not be true, as Dr. Menge states in his communication on page 333 of the March issue of the REVIEW, that Catholic writers as a class are particularly unfortunate in the selection of proper titles for articles appearing in Catholic periodicals and as a consequence are themselves responsible for much ignorance regarding Catholic points of view among non-Catholics. The statement, although "unhesitatingly" made, is at least open to question, and while no doubt Dr. Menge by reason of his position and experience could adduce much in favor of the stand he has taken, nevertheless it is not unlikely that other reasons also than improper titles can be found why such articles do not reach the non-Catholic reader.

If however the proof of Dr. Menge's statement consists merely in the fact that solid articles on important subjects of the day appearing in Catholic periodicals other than the *Catholic World* now, and in the *American Catholic Quarterly Review* also formerly, are not indexed in the *Reader's Guide* because of improper selection of titles, the proof is not at all convincing. For, on the one hand, whatever librarians may consider it, the *Reader's Guide* is by no means a complete index to all magazine articles of the year. Nor do the publishers make any such claim for the work, as is to be seen from the list of magazines indexed. The *Reader's Guide* is merely a list of articles contained in a certain number of periodicals selected for the year. On the other hand, no such criterion as a title properly selected is used by those in charge of the work.

There is no doubt that the *Reader's Guide* and *Supplement* have attained the prominence accorded to a reference book to be found in all libraries of any pretension and are consulted widely by both teachers and students. Nor is there any doubt that it would be an excellent thing if all of our worthwhile Catholic articles were to be found indexed in the *Guide*. That they are not found there may be our fault to some extent, but not because the titles have been improperly chosen. We can all contribute our share toward having those articles indexed.

Almost every year for the past five years I have been writing to the publishers of the *Reader's Guide* complaining that I have never been able to find in the *Guide* any reference to the excellent articles to be found at times in my favorite magazine, *America*, and asking for the reason why they seemed to ignore even the existence of that valuable publication. The answer was always the same. The publishers had no wish or desire to exclude *America* or any other Catholic magazine from their *Guide*. Nor were they arbitrary in the selection of magazines to be indexed, but were guided in this matter solely by the requests that came in from librarians in all parts of the country. The requests for indexing *America* in particular were as yet not numerous enough to warrant the inclusion of that periodical in the selected list. My last letter (about February, 1919) informed me that at the next meeting

of the board of Editors (?) to be held in the following April, *America* would be included in the number of periodicals to be selected for consideration. *America* has not yet been listed and the reason seems clear.

From this specific instance it would seem that another reason than improper selection of titles is the cause why one particular periodical is not found listed in the *Reader's Guide* and we may consider this as typical of the rest. The remedy lies in asking our local librarians to request the publishers to include our favorite magazines in the list of periodicals to be indexed. For his personal satisfaction, the reader might write to the publishers of the *Reader's Guide* and ask some such questions as the following:

1. Why is not my favorite Catholic magazine (specify it) included in the list of magazines indexed?
2. Why are not more Catholic magazines listed?
3. Why has the *Amer. Cath. Qtly. Rev.* been dropped?
4. Why is it that every publication of the University of Chicago is listed in the *Guide*?

The information received will be plausible at least and probably induce some modification of Dr. Menge's original statement. Other ideas suggested in the aforesaid communication might be interestingly developed, but inasmuch as they are only of secondary importance, they may readily be passed over.

T. C. B.

Mt. Beacon, N. Y.

THE ORATIO SUPER POPULUM.

During Lent, from Ash Wednesday to Spy Wednesday, in Masses *de feria*, not in the Sunday or festive or votive Masses, after the celebrant has read or sung the Postcommunions, corresponding in number to the orations before the Epistle and to the Secrets, he remains at the Epistle corner, standing before the Missal, and recites the so-called "Oratio super populum".[1]

This rite seems to be a vestige of Lent in the early days of the Church. In the first centuries only one meal was taken on

[1] *Ritus Celebrandi Missam*, Tit. XI, n. 2.

fast days, and this meal, outside of Lent, was deferred until after None. In Lent immediately after None (3 P. M.) Mass was celebrated, and after the Communion Vespers were recited in place of the Postcommunion, as is now observed only on Holy Saturday, so that the meal would not be taken until after the Vesper service. Such was the rule of fasting during Lent.

When the Vesper service was separated from Mass, the Postcommunion was introduced and the oration which was sung at the end of Vespers was retained and entitled "super populum" and recited under a special "Oremus". This oration is the one we recite at Vespers, except on Saturday, because from the Capitulum the Vespers are of the following Sunday.[2] If we examine this prayer we shall find that, unlike the Postcommunion, which is a prayer of thanksgiving after Communion, it is rather a petition for grace, and it probably served as a blessing which the presiding pontiff gave at the end of the service. The formula of the benediction given by the bishop then was entirely different from that which is now in use. The pontiff invited the people to be attentive by saying "Oremus"; then the deacon turned toward the people, said "Humiliate capita vestra Deo (Bow your heads to God)," so as to indicate by this humble posture the spirit of compunction which the Church sincerely expected from them that they might obtain the divine protection against the assaults of Satan, who would the more furiously attack them the more solicitous she was for their eternal welfare during that season.[3] In the first *Ordo Romanus* we read that when the words "Humiliate capita vestra Deo" were said, all bowed their heads toward the East ("inclinant se omnes ad Orientem"), by which word in ancient times Christ was symbolized.[4]

Amalarius, treating of this prayer, says that, since the faithful in the early days did not receive Holy Communion on weekdays during Lent, this prayer was recited over them, and was not recited on Sundays because all received Communion on that day. Honorius of Autun explains it in this manner: when Communion had been distributed to those who desired it,

[2] See Missal and Breviary for Lent.

[3] Cavallieri, *Opera Liturgica;* Van der Stappen, Tom. II, Qu. 112, Nota 3; Benedict XIV.

[4] Zach. 3:8; 6:12; St. Luke 1:78.

blessed bread was given to those who had not communicated. Now during Lent the faithful did not receive Communion on weekdays and consequently neither was the blessed bread distributed. To take the place of this distribution the prayer was said over all; since all received Communion on Sundays, it was omitted on that day.

The ceremonies of this rite are at

(a) *Solemn Mass*: The celebrant extends and joins his hands and bows his head profoundly and shoulders slightly (toward the cross) whilst singing "Oremus"; then bows in the same manner toward the Missal whilst the deacon sings "Humiliate capita vestra Deo"; afterward, standing erect with hands extended, he sings the prayer as usual. The deacon, who is standing behind the celebrant, as soon as the celebrant has sung "Oremus", without bowing or genuflecting turns toward the people, sings the "Humiliate", etc., having his hands joined at the breast—and then turns to his former position. The peculiar intonation of the "Humiliate", etc. should be practised by the deacon beforehand.

(b) *Low or Chanted Mass*: The celebrant inclines his head (once for all) toward the cross whilst saying or singing the "Oremus" and "Humiliate", etc. as is customary when saying "Oremus" at Mass, and then with his hands extended before his breast will add the prayer. Some authors say that he bows toward the cross when saying "Oremus" and toward the Missal when saying the "Humiliate," etc. The former manner seems to be more conformable to the *Ritus Celebr.*, Tit. XI, n. 2.

REQUIEM MASSES ON "CORPUS CHRISTI".

Qu. 1. Do the rubrics permit the celebration of a solemn funeral Mass on the octave day of Corpus Christi?

2. Several priests attending a funeral on the octave day of Corpus Christi wish to say Mass that morning for the deceased. May they say the "Missa exsequialis"?

Resp. 1. According to the General Rules of Liturgy and the decrees of the S. R. C. the exequial Mass is forbidden on the following days:

(1) the more solemn feasts of the universal Church;

(2) the titular feast of the church and the anniversary of its consecration;

(3) Maundy Thursday, Good Friday, and Holy Saturday;

(4) when the Most Blessed Sacrament is solemnly exposed *ob publicam causam*, but only during the time of the exposition;

(5) Sundays on which, by indult, some of the more solemn universal and local feasts are solemnized. In this case the exequial Mass may be celebrated on the feasts occurring during the week.

On all other days the exequial Mass may be celebrated whether the body be physically or morally present. It is said to be morally present when it cannot be brought to the church either on account of the prohibition of the civil authorities or on account of contagious diseases or some other *grave* cause.

Now the octave day of Corpus Christi is not among the feasts enumerated above and hence the exequial Mass may be celebrated on it.

This Mass, whether *corpore praesente* or *absente*, must be a *solemn* or *high* Mass; a *low* Mass cannot be celebrated instead of it on days which exclude the *Missa quotidiana* or *lecta* by special indult, except *in favor of the poor*.[1]

2. By the decree *Aucto* of the S. R. C., 19 May, 1896, special privileges were granted with regard to *low* Masses *occasione exsequiarum*. The low Masses may be celebrated (one or more, at the same time or successively) in churches and public oratories on feasts of a double rite, with some exceptions given below on the following conditions:

(1) only on the day on which the obsequies take place;

(2) only as long as the body is physically or morally present;

(3) the exequial Mass must be solemn or high;

(4) these low Masses must be celebrated for the deceased person, whose obsequies are being performed.

These Low Masses of requiem are forbidden on the following days, even if the exequial Mass be allowed and is celebrated:

(1) all feasts of a double rite of the first class;

(2) all Sundays and holidays of obligation;

[1] S. R. C., 12 June, 1899.

(3) days which exclude the celebration of double feasts of the first class, i. e.

(a) Ash Wednesday and every day of Holy Week;
(b) vigil of Christmas and of Pentecost;
(c) during the octave of Easter and of Pentecost;
(d) octave day of Epiphany, 13 January.

On 24 July, 1911, the octave of Corpus Christi was placed on a par with that of the Epiphany in every respect, and both were denominated privileged octaves of the second class. Now since on the octave day of Epiphany these low Masses of requiem cannot be celebrated during the obsequies, so also they are forbidden on the octave day of Corpus Christi.

The privilege of celebrating these low Masses in private or quasi-public oratories (chapels of seminaries, colleges, and religious communities) is more extensive than in churches and public oratories. They may be celebrated at the same time or successively *as long as* the corpse is physically or morally present, except, of course, on those days on which low Masses of requiem are forbidden in churches and public oratories. The corpse is *physically* present when it rests in the chapel; it is morally present (1) as long as it is in the house (*praesente cadavere in domo*); (2) when on account of the prohibition of the civil authorities, or of contagious disease, or other *grave* cause, it cannot be taken into the chapel, whether it is still unburied, or buried not more than *two* days.

Hence on days permitting these low Masses, they may be said:

(1) in churches and public oratories on the day of burial or in case the corpse is only morally present, on the day of obsequies only;

(2) in private and quasi-public oratories as long as the corpse is physically present in the house, i. e. down to the time of burial;

(3) in private and quasi-public oratories, if the corpse is morally present, only *two* days after the burial; so that if the obsequies in this case take place on the third or fourth day after the burial, these Masses cannot be said even during the obsequies.

"ISTE CONFESSOR."

Qu. In the Vatican Edition of the Breviary one reads at times for a feast *Conf. Pont.* or *Conf. non Pont.* the rubric "M. T. V., nisi tamen I Vesperas habeat saltem a capitulo", though it is not found in any of the former editions of the Breviary. What is its import or meaning?

Resp. In the first strophe of the hymn "Iste Confessor" the third and fourth lines read

(a) "Hac die laetus meruit beatas—Scandere sedes." These lines are said when the feast of the saint is celebrated on the day of his death, which in Liturgy is called his "dies natalitia"; e. g. St. Louis died 25 August—his feast is celebrated 25 August.

(b) "Hac die laetus meruit supremos—Laudis honores." These lines are said when the feast of a saint is celebrated on any other day than that of his death: e. g. St. Joseph Calasanctius died 24 August—his feast is celebrated 27 August.

If the feast is celebrated on the day *immediately following the day of his death,* "dies natalitia," then

(a) if in the Vespers before the feast day *only a commemoration* of the saint is made, at Matins and in the second Vespers of the feast the change (b) must be made. Thus the feast of St. Peter Damian is celebrated on 23 February, but his "dies natalatia" is 22 February (see second Nocturn of feast). But the second Vespers of 22 February is "In Cathedra S. Petri Antiochiae, dupl. majus," and only a commemoration of St. Peter Damian is made, hence in Matins and second Vespers of St. Peter Damian on 23 February the change (b) must be made.

(b) If the first Vespers be of the saint, no change is made, although the feast itself is not celebrated on the "dies natalitia." Thus, if St. Peter Damian were the patron of a church, his feast would be a dupl. I cl. The first Vespers (22 February) would then be "de S. Petro" and only a commemoration of the "Cathedra S. Petri Antiochiae" would be made. Now since 22 February is the "dies natalitia" of St. Peter Damian, the first rendition (a) of the hymn must be recited and it must be read at Matins, second Vespers (23 February) and on all the days of the octave on which the Office of St. Peter

Damian would be of obligation, because the octave is considered the prolongation of the feast,[1] and the hymn must be continued in the same manner as it was begun.[2] This is the case to which the rubric "M. T. V. nisi tamen I Vesperas habeat saltem a capitulo" in the above question refers. The same rule would be observed if, for any reason on account of *Concurrentia*, the Office of the first Vespers would be *a capitulo* of St. Peter Damian.

Two other rules concerning this change of verses may be here mentioned, although not connected with the above question.

1. If the office of a saint whose feast is celebrated with an octave is transferred to day *within* its octave *beyond the first day* after the "dies natalitia", no change is made: e. g. if St. Anthony of Padua (13 June) is the patron of the church and on that day the feast of Corpus Christi occurs, the latter must be celebrated and the feast of St. Anthony is transferred to 15 June, two days after the "dies natalitia". In this case there will be no change throughout the octave.

2. If the Office is affixed to a day beyond the first day after the "dies natalitia" or beyond the octave day of any feast having an octave, the change must be made.[3] Thus St. Francis de Sales died 28 December, but 29 January was selected as his feast day; hence the change must be made. Again, the feast of St. Athanasius is celebrated 2 May. If the feast of the Ascension of our Lord falls on 2 May, it must be celebrated and the feast of St. Athanasius is then transferred to 11 May, if he be the patron of the church. Now since 11 May is beyond the octave day, if St. Athanasius under other condition had been celebrated on 2 May, the change must be made.

LESSONS ON THE FEAST OF ST. PETER DAMIAN.

Qu. I have three editions of the Breviary, 1901, 1907, and 1912, and they all require that on the feast of St. Peter Damian, Doctor of the Church, 23 February, for the Lessons of the first Nocturn the "Fidelis sermo" from the "Commune Pont. Conf." be recited. The typical edition does not say anything about the Lessons of the first Nocturn on this day, but the Ordo says that the "Sapientiam" of the "Commune Doctorum" is to be recited. Is the Ordo correct?

[1] S. R. C., 2 September, 1741.

[2] S. R. C., 13 June, 1800.

[3] S. R. C., 7 September, 1861.

Resp. According to the rubrics of St. Pius V the lessons of the first Nocturn are to be taken from the current Scripture, unless the Office of the day be of a *solemn rite*, by which is understood "Duplicia primae et secundae classis" and "dupl. majora." Since in those days these feasts were very rare, it is easy to see that the rubric concerning the current Scripture could readily be followed. In course of time especially the "duplicia majora" increased considerably. Besides, the custom of giving special lessons to many Doctors of the Church was introduced, although they were only "duplicia minora," which lessons were either *propriae* or taken from the "Commune". Hence it is evident that the law of using the current Scripture was very frequently violated. At the time of St. Pius V there were only twenty-two feasts that had proper lessons in the first Nocturn, whereas at present the number of such feasts is considerably over one hundred.

The proper Lessons of the first Nocturn are either *historical*, as is the case on feasts of our Lord and of some of the saints; or *symbolical*, as during the Octave of Our Lady's Assumption and on the feasts of some saints, e. g. Mary Magdalen; or lastly *eulogistic*, as on the feasts of most saints. Now Pius X, anxious to restore the Breviary to its pristine orderly condition, by the Apostolic Constitution *Divino Afflatu* of 1 November, 1911, decreed that the historical and symbolical lessons should remain, but that the current Scripture lessons should take the place of the eulogistical lessons, "licet aliquando in Breviario Lectiones de communi assignentur." This order was to take effect 1 January, 1913.

Liturgists in general are in a quandary when they try to give reasons for the selection of the lessons of the first Nocturn on the feasts of Doctors, for no fixed rule has been followed. Of the twenty-three Doctors of the Church six of the Eastern and three of the West Church had heretofore the lessons from the current Scripture; two of the Eastern and ten of the Western Church took the "Sapientiam"; two of the Western took the "Fidelis sermo". No reason for this distinction can be found. In Lent and on ferials which have only a homily on the Gospel of the day, four of the Eastern Church took the "Sapientiam", and one of each of the Eastern and Western Church took the "Fidelis sermo".

According to the new legislation the lessons are to be taken on Doctor's feasts from the current Scripture, except on the feast of St. Leo I, 11 April, when, for special reasons, the lessons are " Petrus Apostolus " taken from " Dominica V post Pascha ". In Lent and on ferials having a Gospel the " Sapientiam " of the " Commune Doctorum " is taken. Besides, on the feasts of St. Peter Chrysologus, 4 December, and of St. Ambrose, 7 December, the " Fidelis sermo " is taken when those feasts for special reasons are elevated to " duplicia primae " or " secundae classis " or " majora," probably because the dignity as bishops (" Fidelis sermo ") is considered rather than that of S. Doctors (" Sapientiam "). Hence the Ordo is correct when it gives the " Sapientiam " on St. Peter Damian's feast.

SPIRITUAL PRIVILEGES OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

To the Editor, THE ECCLESIASTICAL REVIEW.

For the past few months a number of priests have written us in regard to the Spiritual Privileges granted by the Holy See to the ecclesiastical benefactors of the Propagation of the Faith. Some simply inquired if those privileges were still in force and had not been abolished by the new Code of laws. We answered that they were in force and had not been affected in any manner by the new legislation. But other correspondents maintained on general principles that the privileges had been annulled, and under their insistence we sent the question to Rome.

We have received an answer signed by Monsignor Boudinhon, member of the Commission for the Interpretation of the new Canon Law, stating that " there is no reason whatever for thinking that those privileges have been revoked; on the contrary, they are positively confirmed by Canon 4 of the *Codex Juris Canonici*, which reads as follows: " Jura aliis quaesita, itemque privilegia atque indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt, nec revocata, integra manent, nisi hujus Codicis canonibus expresse revocentur."

We need only add that the Code contains no such revocation of the privileges of the Society for the Propagation of the Faith.

JOSEPH FRERI.

SCHOOL COMMENCEMENT EXERCISES IN THE CHURCH.

Qu. A friendly discussion among a few priests as to the propriety of having School Commencements in the church immediately after Mass, and preceding Benediction of the Blessed Sacrament, revealed a variety of opinions. Of course, it was understood that there should be no recitation by graduates in presence of the Blessed Sacrament. They would be given their diplomas at the altar rail, with a few words of advice and encouragement from the pastor. Would you kindly give your opinion?

Resp. Any attempt to convert our churches, which are the repositories of the Most Holy, and thus associated with the mysteries of faith demanding that deepest reverence symbolized by the cloud and the veil which debarred all things even remotely profane from the sanctuary in the Old Law, is fraught with danger to the devotion of the faithful. One can indeed imagine a holy and zealous pastor bringing his children and their elders to the church for the Commencement exercises in order to impress deeply on their minds and hearts the importance of Christian education; but the process could easily degenerate into a secular imitation of what is done in meeting houses or public halls where there is no Real Presence to challenge the holy awe demanded by our faith. Hence we would say: Do not introduce it; unless it be done as a distinct act of thanksgiving and worship to God for the opportunities of the school. As such it would suitably follow after, and separated from the exercises which indicate the industry and merits of the pupils and the approval of the teachers and parents. There the little vanities, the private and hardly repressed comments of approval, will be harmless and not detract from the self-annihilation which our nothingness and sin before God must keep uppermost before the throne of Mercy.

There is a beautiful practice in some of our convents, by which the children proceed immediately after the bestowal of premiums and diplomas to the chapel or church to chant their *Te Deum*. A modified adaptation of this custom would produce most likely the results which a zealous priest aims at in making his graduates realize the importance of what their leaving school and entering upon the practical duties of life should mean for them. A Curé of Ars in the church in which his reverent presence at all times gives an object-lesson of being centered on the one thing necessary may go uncriticized

by God or man. Few others can, short of such conditions, or those that prevailed in the ages of faith when the churches were the home of the commonwealth. Our modern atmosphere is not calculated to promote reverence amid popular exhibitions.

THE SPONSOR IN BAPTISM.

Qu. Is it necessary to have a god-parent when a child is baptized privately "ob periculum mortis"? A school sister visiting in company with a novice the house of a sick person finds a child apparently dying and promptly baptizes the same. The novice is asked by the mother to be sponsor and assents.

What obligation does the novice incur?

Must I insist on a sponsor when the child, after recovery, is brought to the church that the solemn ceremonial may be supplied?

Resp. Whilst a sponsor is desirable, even in private baptism, there is no precept making it obligatory. The novice, being under obedience to a religious superior, is not *sui juris*, and hence her assent is purely one of urbanity. It imposes no obligation unless the nun who accompanies her is the superior permitting the obligation or practically assuming it for the institute. In such case she would have the duty to see that the child is instructed in the Catholic faith, unless the parents may be fairly presumed to attend to the matter.

There should be a sponsor when the solemn rites of Baptism are supplied later. This implies the obligation of securing the Catholic training of the child; but does not cause any spiritual relationship such as is attached to the sponsorship in actual baptism. (Can. 62, n. 2).

ABSOLUTION FROM CENSURE OF MASONIC MEMBERSHIP.

Qu. I absolve a man who had been away from the Church for forty years. He had contracted marriage before a Protestant minister four or five years previous to 1908; he had also been a member of a Masonic lodge for a number of years. In a discussion on the new Code someone raised a doubt in my mind suggesting that special faculties are required to absolve from the latter sin, since to become a member of a secret Masonic order is a "reserved case".

If I actually lacked faculties, what am I to do to set the matter right?

Resp. To join a secret society, injurious to the interests of religion or the lawful civil government, places a person un-

der censure of excommunication. But a penitent who is prepared to leave the organization may be absolved without special faculties. Only where there is a need or desire to retain passive membership in an organization which is secret but at the same time beneficial, in order not to forfeit the actual payments made as member of a mutually beneficial society, is it required to have recourse to the Apostolic Delegation. In general it may be said that absolution given "in dubio de reservatione" is valid, and imposes no further obligation on the confessor.

CHILDREN OF FOREIGN-SPEAKING PARENTS.

Qu. Would you please answer a difficulty? Who is responsible for the spiritual welfare of the children of foreign-speaking parents? Is it the pastor of the national church, or the pastor in whose parish they live? A great number of such children are neglected, especially when their own national church is at a considerable distance from their homes.

Resp. Any pastor of souls is responsible before God for the salvation of children who are not or cannot readily be reached except by himself. Technically and primarily the pastor of the national church must provide instruction for the children whose parents are attached to his church. When however there is no school, or its equivalent, that is, when there is no practical facility for attending a school remote from the child's home, the pastor of the English-speaking parish is not only within the right but under moral obligation to accommodate those who need instruction or sacramental aid. In connexion with this subject the Apostolic Delegate published, under date 12 May, 1897, a letter of the S. Congregation of Propaganda, which gave foreign-born parents and their children as soon as emancipated the right to choose the English-speaking parish as their own. The new Code of Canon Law prohibits future establishments of foreign parishes within the territories of English-speaking parishes unless sanctioned by the Holy See directly. All of this indicates the mind of the Church that the first consideration in the eyes of a pastor is the salvation of souls within his reach quite independently of the nationality or speech of the faithful. The subject has been fully discussed in these pages. See Vol. XXXVIII, pp. 65 and 208; also Vol. XVII, p. 87.

CORAM SPONSAE PAROCHO.

Qu. At the last semi-annual conference held by the priests of the Helena Diocese, a lengthy discussion developed in regard to the new Code of Canon Law. The priests of our diocese would consider it a favor on your part if you would kindly enlighten us on the following.

Canon 1097 says: "In quolibet casu pro regula habeatur ut matrimonium coram sponsae parocho celebretur, nisi justa causa excuset." Some priests hold that the above applies only to Catholic marriages, whereas others maintain that it extends also to mixed marriages.

Who is the judge of the *justa causa?* Is it the bride or her pastor, or the priest before whom the marriage is to be celebrated?

Who is to make known to the pastor of the bride that she desires to be married by another priest, "propter justam causam". Is it the bride herself or the priest before whom the marriage is to be celebrated? This is rather an odious task.

Resp. The expression "sponsae parocho" appears to assume that the "sponsa" is Catholic; for it is not clear that a non-Catholic before her marriage is subject to the canonical parish priest. Hence the law (Canon 1097) applies generally where the woman is the Catholic. Only when the marriage is between Catholics of "mixed rite" (Greek and Latin) does the ceremony take place before the pastor of the bridegroom, unless (local) law ordain otherwise.

A "justa causa" is to be regarded objectively. It depends less on the pastor's judgment than on the condition of the contracting parties, since the priest is merely the witness of the sacred contract. Hence not only the fact that the woman in a mixed marriage is a non-Catholic allows the man to choose his own pastor, but recognized convenience, even prejudice, or any other circumstance that common sense would respect in such matter, is to be considered a just cause for the preference.

As regards informing the bride's pastor that a *justa causa* makes her desire to have another priest perform the ceremony, it is a matter of courtesy (*decet*, as Aertnys puts it). There is no obligation "sub gravi"; and if a pastor lacks the good sense to show that he does not begrudge people their liberty in such matters, the odious task may be avoided by not notifying him rather than provoke unseemly altercation.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. Commentaries on Acts.

1. Callan. We most heartily commend Fr. Callan's *Acts*.[1] His introduction is brief, yet ample. It establishes the fact that Acts was written by Luke, at Rome, not later than A. D. 64. The certain sources of Luke are fully given; they were his own observation and the witness of contemporaries. The use of written documents is admitted as likely enough; but the divisive criticism of Acts, resulting in the reconstruction of supposititious Aramaic or Hebrew sources, upon which Luke's historicity is made to depend, is justly and fittingly cast aside as "too absurd for a moment's consideration".[2] The wild theories of destructive criticism are not of general interest. They may be elsewhere found fully set forth, and submitted to the acid test of textual criticism.[3]

The footnotes of Fr. Callan are very comprehensive. The original text is frequently referred to, when the Hellenistic helps us the better to reach the meaning of the Vulgate version. The Old Latin and Syriac translations are also drawn upon. In keeping with the law of the Church,[4] the authority and the very words of the Fathers are often cited. The decision of the Biblical Commission on the author, time of composition, and historical worth of Acts,[5] is never lost sight of. To sum up, Fr. Callan's commentary on Acts is thoroughly scientific and safe; lengthy enough to provide just what a priest needs for an accurate understanding of the text and context; quite ample in its philological, historical, dogmatical, and patristic erudi-

[1] *The Acts of the Apostles with a practical critical commentary for priests and students.* By the Rev. Charles J. Callan, O.P., Lector of Sacred Theology and Professor of Scripture in the Catholic Foreign Mission Seminary, Ossining, N. Y. (New York: Wagner, 1919.)

[2] Cf. op. cit., p. 5.

[3] Cf. our articles, "The Aramaic Acts", Ecclesiastical Review, April, 1919, pp. 461 ff.; and "Dr. Torrey on Acts", Ecclesiastical Review, May, 1919, pp. 577 ff.

[4] *Codex Juris* Canon 1391.

[5] 12 June, 1913. Cf. *Acta Apostolicæ Sedis*, 1913, pp. 291-293.

tion, and a worthy sequel to his commentary of *The Four Gospels*.[6]

2. The Use of Lots. In these days of the recrudescence of spiritism, under the veil of psychic research; while the *ouija* board causes the spread of divination, and other devices encourage necromancy, we should have wished an explanation by Fr. Callan of the difference between these sins and the use of lots in the choice of Matthias.[7] Jahweh was very close to Judaism in His theocratic rule; not so close as Jesus is to us by the Real Presence, and yet in one way more close—that is, by means that to-day would be considered a most extraordinary intervention of a special Divine Providence. Witness the use of the lots, Urim and Thumim, to determine the guilt of Saul, Jonathan, or the people of Israel.[8] Rationalistic Protestants seek to identify these lots with the "tablets of destiny" worn by the Babylonian Marduk on his breast.[9] We Catholics scout such a theory; and insist that Jahweh, in His close intercourse of theocratic rule, expressed His divine will and judgment through the mediation of these lots, which the high priest drew from his breast.

Incidents of Old Testament history must be interpreted in their context. There was then no indefectible, infallible depository of revealed religion. God kept faith true in the world by a marvelous series of miracles, prophecies, and other divine interventions. That which was a means of God's ordinary Providence in the care of the faith of His chosen people, is now become a most extraordinary means of a special Providence. For our ordinary means of keeping the faith is the *magisterium ecclesiæ*.

During apostolic times, besides the infallible and supreme jurisdiction of the *magisterium ecclesiæ*, there were the extraordinary, personal prerogatives of the Apostles. It is not surprising, then, that the break from customs of the synagogue was gradual, though the doctrinal separation of Christianity from Judaism was from the outset complete. So we see St.

[6] New York: Wagner, 1918. Cf. our critique, in ECCLESIASTICAL REVIEW, April, 1920, pp. 479 ff.

[7] Acts 1:26.

[8] 1 Kings 14:41 ff.

[9] Cf. Muss-Arnolt, *Urim and Thumim*, p. 213.

Paul preaching Christianity during the synagogal ritual; and tolerating the practice of circumcision. In keeping with these institutions, of divine foundation though now abrogated, is the use of lots by the apostolic body as an extraordinary means of determining God's choice of Matthias. However, it is to be noted that the authorized use of Urim and Thumim by the Jahwistic representative, the high priest of Israel, and the authorized drawing of lots by the apostolic body, are not at all in the same category with the ludicrous and abominable imitation of these means of divine intervention, which are employed by private individuals in unauthorized and prohibited forms of divination and necromancy.

3. Lynch. To supplement the admirable commentary of Fr. Callan, the introduction to Acts, written by Fr. Dennis Lynch, S.J.,[10] will be of help. It gives the narrative of Luke very fully; clarifies that narrative by data, which profane history and Biblical commentaries provide; sets in relief the struggles of the Pauline communities against the hounds of Jewry that dogged the traces of the great Apostle; and affords the student a very interesting and readable account of the propagation of the infant Church.

4. Rose. The commentary on Acts by Fr. V. Rose, O.P.,[11] has a very good introduction. He treats the theories of Bauer, Harnack, and other critics more fully than does Fr. Callan. The idea that Flavius Josephus was a source of Acts is thrown over with the words of Schürer of Göttingen: "After all the evidence is sifted, one is forced to accept either of the following alternatives. Either Luke never gave the least heed to Josephus; or he forgot everything that he had read therein. The first supposition, as the simplest, seems to me the more acceptable." [12] The old theory of Harnack, which assigns Acts to A. D. 80-93 should have been replaced by his later and more scientific conclusion that Luke wrote the work before A. D. 66.[13] The evidence of the *We-Sections* brought Harnack

[10] *The Story of the Acts of the Apostles.* (New York: Benziger, 1917.)

[11] *Les Actes des Apôtres, traduction et commentaire.* (Paris: Bloud & Cie., 1910.)

[12] "Lukas und Josephus", *Zeitschrift für wissenschaftliche Theologie,* 1876, p. 582.

[13] Cf. *Apostelgeschichte* (Leipzig: Hinrichs, 1908).

round to the traditional date of Acts.[14] The theory of Coppieters[15] in regard to the western text of Acts is favored by Fr. Rose. According to this explanation, the departures of Codex D and its family from the *textus receptus* are due to a second-century Asiatic, at no great distance from John, Polycarp, and Irenaeus. This reviser is supposed to have respected the words of the Apostles: but to have touched up the Lucan narrative parts, and to have made them more precise. We have already gone over the recent investigations in this matter and that of the Blass theory of a twofold Lucan recension of Acts.[16] Fr. Rose accepts the four-clause prohibition of the Apostolic Decree of the Council of Jerusalem, as a temporary and dietetic enactment, addressed only to the converts from paganism in churches of Antioch, Syria, and Cilicia. Why specifically these churches? Because they contained Judæo-Christians, whose food-laws it was deemed prudent for the time being to respect. The Ethnico-Christians of Antioch of Pisidia, Iconium, Lystra, and Derbe were not subjected to the decree, precisely because Judæo-Christians were not numerous in those parts.

5. **Beelen.** Though no longer in print, the exegetical volumes of Dr. John Theodore Beelen, erstwhile Professor of Scripture at the University of Louvain, are recognized classics of linguistic erudition, patristic study, and critical acumen. In the prolegomena to Acts,[17] after establishing the Lucan authorship, he cleverly takes issue with De Wette.[18] The destructive critic had denied that the author of Acts was Luke, the companion of Paul; and had based that denial chiefly on the assumption that there were *false*,[19] *spare*,[20] and mutually *contradicting* statements[21] in the narrative, which precluded author-

[14] Cf. our study "The Biblical Commission on Acts", ECCLESIASTICAL REVIEW, November, 1913, pp. 621 ff.

[15] *De historia textus Actorum Apostolorum.* (Louvain, 1902.)

[16] Cf. ECCLESIASTICAL REVIEW, January, 1914, pp. 86 ff.; and "The Aramaic Acts", ECCLESIASTICAL REVIEW, April, 1919, pp. 461 ff.

[17] *Commentarius in Acta Apostolorum.* By John Theodore Beelen. 2d ed. (Louvain: Fonteyn, 1864.)

[18] *Lehrbuch der historischkritischen Einleitung in die kanonischen Bücher des Neuen Testaments.* 3d ed. (Berlin, 1834), section 144.

[19] Acts 9:26 and 22:17, to be compared with Galatians 1:17 ff. Acts 18:5 to be compared with 1 Thessalonians 3:1 ff.

[20] Acts 9:30 and 16:6, contrasted with Galatians.

[21] Contrast Acts 9:3 ff. with 22:6 ff. and 26:14 ff.

ship by a disciple of St. Paul. These objections are still the stock in trade of divisive criticism. They are amply refuted by Beelen. His scholarly notes are most illuminating, especially by sidelights of Hebrew and Syriac linguistics. Since the time of Beelen, studies in Aramaic have resulted in still more light upon the meaning of Luke.

6. Other Commentaries. The excellent work of Beelen naturally recalls the less pretentious and yet worthful edition of Acts, which was issued by Dr. J. A. van Steenkiste, Professor of Scripture in the Seminary of Bruges,[22] and revised by his successor, Dr. C. Camerlynck.[23] The Seminary of Bruges may well be proud of its Scripture commentaries. In the same class with Beelen is Dr. Aug. Bisping, Professor of Exegesis in the Academy of Münster.[24] He, too, delves considerably into Hebraistic lore. F. C. Ceulemans, Professor of Scripture in the Seminary of Mechlin, is thorough and adapted to the needs of seminarians.[25] Archbishop Mac Evilly[26] provides much light for those, who are not minded to go very far in Hellenistic and Hebraistic erudition. Madame Cecilia[27] writes for students who are to take the University Local Examinations; and has presented them with an edition of Acts which surpasses her preceding Catholic Scripture Manuals by its scholarly erudition. To meet the same need a much more elementary Scripture Manual of Acts has been done by Very Rev. A. T. Burge, O.S.B.[28]

II. A New Biblical Review.

Careless writers now and then speak of *Revue Biblique* as if it had some sort of directive authority in matters Biblical. Thus the Roman correspondent of the London *Tablet*,[29] in his chatty gossip, tells us that the Biblical review of the *École*

[22] *Actus Apostolorum breviter explicati ad usum Seminarii Brugensis.* 4th ed. (Bruges: Beyaert, 1882.)

[23] 6th ed. Bruges: Beyaert, 1910.

[24] *Erklärung der Apostelgeschichte.* 2d ed. (Münster: Aschendorff, 1871.)

[25] *Commentarius in Actus Apostolorum.* Mechlin: Dessain, 1905.

[26] *An Exposition of the Acts of the Apostles, consisting of an analysis of each chapter, and a commentary—critical, exegetical, doctrinal, and moral.* 3d ed. (New York: Benziger, 1911.)

[27] *The Acts of the Apostles.* New York: Benziger, 1908.

[28] *Acts of the Apostles.* Two parts. (New York: Benziger, 1896.)

[29] 21 December, 1912; the letter is dated 15 December, 1912.

Biblique, Jerusalem, is "the official organ, as far as there is one, of the Biblical Commission".[30]

The fact is that "the official organ, as far as there is one, of the Biblical Commission" is *Acta Apostolicæ Sedis*. Only in this publication of the Apostolic See do we find the official promulgation of documents which emanate from the Holy Father and the Roman Tribunals, Congregations, and Commissions. No document of the Holy See has ever given to *Revue Biblique* the directive authority assigned thereto by the *Tablet*. Yet there must be some foundation for the gossip What that foundation is Fr. Lagrange now tells us.

The encyclical *Providentissimus Deus* was signed on 18 November 1893. The results of this timely legislation did not measure up to the expectations of Leo XIII. So he pursued the matter still farther by the apostolic letter *Vigilantiæ*, 30 October, 1902.[31] Hereby was established the Biblical Commission. It was then, says Fr. Lagrange,[32] that Leo XIII thought of transferring *Revue Biblique* from Jerusalem to Rome; and of turning it into an official organ of the Biblical Commission. The Director of the *École Biblique* was quite disturbed by the prospect of this change; and of the sacrifice of the *École Biblique* for the Biblical Institute, which Leo purposed to establish at Rome. Cardinal Rampolla, the Papal Secretary of State, 22 June, 1903, in a reassuring letter, told Fr. Lagrange that there were no grounds for apprehension; the learned Dominican would be fully satisfied with the plans of the Holy Father. But "the cardinal was not a prophet". Leo died less than a month later, 20 July, 1903. His successor neither made *Revue Biblique* the official organ of the Biblical Commission, nor established the Biblical Institute under the direction of Fr. Lagrange.

The Biblical Institute was founded by Pius X, in 1910; and that institution has recently celebrated the happy completion of its first decade of existence by the inauguration of a Biblical quarterly review, called *Biblica*.[33] The articles and critiques

[30] Cf. our "Consistorial Congregation and the Bible", ECCLESIASTICAL REVIEW, February, 1913, pp. 229 ff.

[31] *Acta Sanctæ Sedis*, 35 (1902-1903), pp. 234-238.

[32] *Revue Biblique*, 1919, p. 599.

[33] Published at Pontificio Instituto Biblico, Piazza della Pilotta 35, Roma 1; price for the United States, 20 lire.

are in Latin, English, French, Spanish, German, and Italian. Scholarship and loyalty to the Church are noteworthy characteristics of this new review, which merits the support of the clergy and demands recognition by Biblical students.

Revue Biblique and *Biblische Zeitschrift,* though erudite and scientific in matters philological, have never been famous for a professedly loyal attitude toward the normative Biblical legislations of the Holy See. They have at most printed the decisions of the Biblical Commission; and have failed utterly to drive home those stakes upon the Llanos Estacados of Catholic exegesis. In fact, *Revue Biblique* has been expressly prohibited from seminaries by the Consistorial Congregation,[34] because of its undue praise of rationalistic writers and bitter irony toward Catholic exegetes.[35] That this is the mind of the congregation is clear from its letter to Archbishop Scaccia, of Sienna.[36]

It is a joy to commend *Biblica,* a review each of whose contributors "profert de thesauro suo nova et vetera".[37] Such is our Lord's exemplary "scribe, who teaches in the Kingdom of Heaven"—that is, in the Church. Such is the model exegete, proposed to Fr. Andrew Fernandez, S.J., President of the Biblical Institute, in an autograph letter of His Holiness Benedict XV, on the occasion of the celebration of the twenty-fifth anniversary of the encyclical *Providentissimus Deus* of Leo XIII.[38] The mind of the Holy Father is that the Catholic exegete must ever align the new with the old; must be true to the never changing deposit of faith and to the tradition of the Fathers, while he never fails to recognize the findings of modern scholarship. Archeology, linguistics, and ethnology may throw new light on the meaning of God's Word; they may not lessen the authority of the inspired text. For though

> Thou hast made him little less than the angels;
> With glory and honor Thou crownest him;[39]

[34] 29 June, 1912. Cf. *Acta Apostolicæ Sedis,* 16 August, 1912.

[35] Cf. our article "The Consistorial Congregation and the Bible", ECCLESIASTICAL REVIEW, February, 1913, pp. 229 ff.

[36] The letter is printed in *Rome,* 21 December, 1912.

[37] Matthew 13:52.

[38] Cf. *Biblica,* 1920, p. 159.

[39] Psalm 8:6.

what is man by contrast with God, who reveals truth to the Church and inspires truth in Scripture?

The first number of the Biblical Institute's quarterly contains an article in English. It is a linguistic "Study of the Hebrew Expression *Wide of Heart*".[40] Herein Fr. E. Power, S.J., interprets *reḥáb lēbāb* of Ps. 100: 5 and *reḥáb lēb* of Prov. 21: 4. Commentators generally agree with the lexicographers, and translate *proud, arrogant of heart;* a few follow the LXX and Vulgate *greedy, insatiable of heart.* The interpretation of Fr. Power is: "I cannot endure the man who is haughty of mien and *untroubled in heart*".[41]

What the psalmist finds unbearable is the haughtiness of the proud man, and his care-free complacency in sin. As sin is a revolt from God, the more he sins the greater is the sinner's self-centeredness and pride. At first sin causes one to be lowly of mien and troubled of heart. In due time sin on sin makes one "haughty of mien and untroubled of heart"; in fact overweening pride does away with the very consciousness of sin, which becomes quite snug and comfortable. Of this snug girdle of sin, St. Paul writes: "Let us cast off every weight and sin that snugly girds us round about. Let us run with grit the race that is ahead of us".[42]

Fr. Power, in his masterful exegesis of the phrase "wide of heart", studies the ancient versions and the targums; collates the evidence of Semitic parallels—Arabic, Syriac, neo-Hebraic, and Babylonian—to *reḥáb lēbāb*; and decides upon the new and very illuminating interpretation of an *untroubled, care-free, self-satisfied heart.*

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[40] *Biblica,* 1920, pp. 50 ff.

[41] Ps. 100: 5.

[42] Hebrews 12: 1.

HOMILETICA NOVA ET VETERA.

Under the title of *Macarii Anecdota*[1] the seven hitherto unpublished homilies of Macarius (probably "the Elder") have been edited by G. L. Marriott with an *Introduction* that gives some account of the two manuscripts in which they are known to be extant, discusses the unity of authorship of the seven, and shows the unity of authorship of these with that of the fifty homilies already published in several editions.[2] The proper attribution of the fifty homilies has been in doubt, and the editor thinks that "the new homilies, though far from solving all the problem of 'Macarius', throw considerable light on it, and reduce the number of possible solutions" (p. 14). Rejecting any ascription to Macarius Magnes, he considers two probable claimants, Macarius of Alexandria and Macarius of Egypt. Homily LIV raises some difficulties, however, and the editor proposes three possible solutions (p. 15). The *Introduction* comprises pages 5-17; and the Greek text, pages 19-48.

The World War having practically drawn to a close, the discouraging topic of its "lessons" became a fruitful field of religious speculation, and we are not surprised at finding the Lyman Beecher Lectureship at Yale University devoted,[3] in 1919, to "The War and Preaching". What had been the matter with "the Church" that such a catastrophe should have occurred? Dr. Kelman analyzes the duties of the preacher and the reasons for his failures. Preaching should have "reality", should be founded upon the "experience" as well of the preacher as of his congregation (p. 190).

He writes many pages that are interesting from the general point of view, however, while discussing the War and Christianity. "Turning", he says, "from the great and noble history of preaching in the past to the conditions of the present day, one is met by the startling commonplace expressed in

[1] *Macarii Anecdota.* Seven Unpublished Homilies of Macarius. Edited by G. L. Marriott, M.A., B.D., Lecturer in the University of Birmingham. Cambridge: Harvard University Press. 1918. (Harvard Theological Studies, No. V.)

[2] Cf. Migne's *Patrol. Lat.*, XXXIV, 409 ff.

[3] *The War and Preaching.* By John Kelman, D.D., Minister of St. George's United Free Church, Edinburgh. New Haven. Yale University Press. 1919.

the phrase, 'The failure of the Church'. This is one of those unthinking verdicts which are frequently pronounced upon great institutions by people whose equipment for pronouncing judgment is singularly slender" (p. 4), but he admits "that facts and figures show but too clearly how much is to be said on the side of hostile critics of the Church. Investigations which have been made in the British army show that only some 25 per cent of our soldiers were in any living relation with the Church". He thinks it easy, nevertheless, to exaggerate the sinister meaning of such a fact, explaining that it is due partly to the disappearance, together with secular power in the Church, of an authoritative sanction for its discipline, and partly to lack of interest in what the Church provides for men of to-day. By "the Church" is clearly meant a vague aggregation of Protestant sects—for Catholics in the army yielded no such lamentable results to religious inquiry.

In some striking descriptions the author writes (e. g. pages 45-47) of his own experiences in the war. While he thinks the war was unavoidable on the part of the Entente Allies, and was productive of good results both for society and for the individual soldier, he declares: "But not on that account, not on any account, dare we even toy with the doctrine that the fact of war is justified by its fruits. . . . War as an end in itself is a thing wholly devilish, the mere insanity of the damned" (p. 47).

Many of his contentions are applicable to preaching in times of peace. He notes that "preaching has suffered to a most lamentable extent by the habitual assumption of a pulpit manner which is felt by the hearers to be unreal. . . . The formality of language and of bearing—sometimes even of voice—which is often assumed by the preacher under the delusion that it is the suitable and proper thing for preaching, is not real dignity and it is not impressive solemnity" (p. 8). "The secret of reality in preaching is intelligibility, and the secret of intelligibility is interest. 'Interest', 'interesting', are to be understood in their etymological sense—*inter est*—that which is common to speaker and hearer, that which they have between them" (p. 9). "Where preachers fail, it is usually due neither to lack of ability, nor of education, nor of genuine desire and purpose to succeed. It is due to some error or con-

fusion as to the end and object of their preaching. For preaching can never be an end in itself. . . . 'A good speech is a good thing', said Daniel O'Connell, 'but the verdict is *the* thing'. Many a brilliant oration has been a parliamentary failure, and many a case has been lost by a profounder pleading than that which was required to win it" (pp. 12, 13). One of the three objects to be aimed at is education: "No one will deny the value or the necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this colossal ignorance, even in otherwise well-educated people, which constitutes the chief difficulty of the modern pulpit" (p. 15). Concerning style: "We spoke of the diligent search for the fitting word. That is necessary, but it should have been supplemented by the further suggestion that a man's style may come to him unconsciously, as a kind of echo of the books he reads. If his choice of books is good, he will find himself naturally acquiring an opulent and delicate ear for style, so that the right word or phrase comes naturally, while anything offensive jars at once and is rejected" (p. 162).

Speaking of the language of prayer, the author writes beautifully: "There is a language which devotion has invented and perfected for itself, as the natural expression of its spirit and mood. Thomas à Kempis, Augustine, Molinos—these, and such as these, and many modern masters in the devotional life—have clothed themselves each in his own raiment. As they come forth from the ivory palaces of their prayer, there is about their garments the subtle aroma of myrrh and aloes and cassia, of sandal-wood and incense" (p. 162). The last lecture ("The Preacher as a Prophet") has appropriate remarks on criticism and praise (pp. 204-8) and on genuine sympathy with the needs and feelings of our hearers.

The World War was still dragging its slow length along when Dr. Sloane occupied the Beecher Lectureship in 1918. His title was, *In a Day of Social Rebuilding*.[4] The opening words of the first lecture deal with a prophecy made in 1852 by the eminent Anglican preacher, F. W. Robertson:

[4] *In a Day of Social Rebuilding.* Lectures on the Ministry of the Church. By Henry Sloane Coffin. New Haven: Yale University Press.

He was discussing the various attempts which the human race had made to construct itself into a family—by the sword, by an ecclesiastical system, and finally by trade. Britain was then in the heyday of its commercial expansion, and had glorified the contemporary advances of civilization in the great exhibition at the Crystal Palace during the previous months. The political economy which Carlyle fitly called "the dismal science" was in almost universal vogue, and an individualistic piety was the exclusive concern of the churches. Robertson said: "We are told that that which chivalry and honor could not do, personal interest *will* do. Trade is to bind men together into one family. When they feel it their *interest* to be one, they will be brothers." Then he prophesied: "Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen. While men are talking of peace, and of the great progress of civilization, there is heard in the distance the noise of armies gathering rank on rank; east and west, north and south, are rolling toward us the crushing thunders of universal war." No Hebrew seer ever spoke words that have been more strikingly fulfilled. We stand in a world that has been "shivered to atoms".

But one is strongly reminded also of the lament of Leo XIII on Christmas Eve of the year 1901. "Cometh the yearly Feast, the wondrous Holy Night", he sang; but instead of the songs of herald Angels—

> Alone the thronging hosts of evil men I hear,
> And see the anxious brow and falling tear. . . .

The lecturer is outspoken in his denunciation of existing facts, but withal offers much constructive criticism especially in the details of ministerial duty. "Competition in trade between nations has been a principal cause of ruin and death, and very enlightened self-interest has led to the most colossal blunder in history" (p. 14). Again: "You will not be told (let us hope) that adequate military preparedness is the surest safeguard of peace. The entire system of preserving international equilibrium by mutual fear has been discredited. The huge armaments of the nations have demonstrably proved provocatives of war.

> We still have judgment here; that we but teach
> Bloody instructions, which being taught return
> To plague the inventor.

"The state of mind that produces and maintains a vast navy and an army recruited by the enforced service of every young man capable of bearing arms is an utterly unchristian confidence in superior might" (p. 15). Unlike the succeeding lecturer, he thinks that "the Church" was weighed in the balance and found wanting (p. 16), but still finds other things wanting as well: "But we have to remember that the Bible is a practically unknown volume to the great majority of our American people. . . . Among the industrial workers our Protestant churches possess a notoriously small following" (p. 18). "Further, nine hundred and ninety-nine out of every thousand of our churches minister to constituencies drawn from a single social stratum, or from a few closely allied strata, in the community . . . Our churches are class-bound in their outlooks and sympathies" (p. 19). "If anything, our churches are too 'practical', making religion something useful, rather than something fertile; something to be immediately done, rather than the establishment of a relation with the Unseen out of which many things will spontaneously come" (p. 20). One is reminded here of the shrewdly ascetical remark of St. Francis de Sales to the lady who asked him about her rich garments. "If I can start a fire in your heart, you will throw all these things out-of-window without further advice."

The lecturer brightens the "dismal science" he is treating of, with many interesting anecdotes and descriptive passages (e. g. pages 23, 35, 72, 77, 154, 170, 171).

One can read pretty far into the optimistic volume, *Is the World Growing Better?*[5] without finding any reference to the World War. We come upon it at length, however (p. 74), when confronted with the title of the eleventh chapter, "The World War and a Better World". It reappears in chapter the fourteenth, "Building the New World":

> The world has been shattered by the Great War, and we are now setting out to rebuild it. It is admitted on all sides that we are now

[5] *Is the World Growing Better?* By James H. Snowden, D.D., LL.D. New York: The Macmillan Company. 1919.

entering a new era, and there is a spirit of enterprise and eagerness to get at the task. All fields of life, industry, education, religion, the social order, national affairs and world politics, are experiencing a quickening breath as of spring. It is as though the world were in a vast melting pot and were about to be poured into new molds. . . . The way the shattered molten world cools and crystalizes in the next few years may shape its destinies for many centuries (p. 120).

The author thinks that there are gains of the war that can be utilized. He considers in detail the idealism of the Allies, who fought through the conflict, he says, not "for land or colonies or a larger place in the sun, but for justice and liberty" (p. 120). And "another principle of the war that we should bring over into the new world is coöperation" (p. 122). Another is "a vastly liberalized spirit of giving, the devotion of our means to our cause" (p. 124). "Still another asset of the war is the spirit of service and sacrifice that won it" (p. 125). These principles are now to be applied to the physical world (pp. 129-132), to the industrial order (132-141), to the moral order (141, 142), and to religion (142-160). He looks forward, also, to the Parliament of Man, the federation of the world.

The World War greets us *passim* even in the chatty and attractive pages of *Reading the Bible*[6] by Professor William Lyon Phelps. The volume comprises three lectures delivered at Princeton Theological Seminary in February, 1919, and takes its title from that of the first lecture, although all three deal with the same general subject of Bible reading:

For the benefit of soldiers in military camps and on duty overseas, an interesting and successful experiment in condensation has recently been made. With the assistance of some colleagues, Professor Charles F. Kent of Yale has prepared a new translation and rearrangement of the text, called *The Shorter Bible*, of which the volume containing the New Testament appeared in 1918. All repetitions in the Gospel narrative are omitted; the subject-matter is logically and topically presented; the original is translated into dignified but strictly modern English, with the exclusion of archaic and obsolete words. In this convenient form, the greatest of all books seems born anew (p. 13).

[6] *Reading the Bible.* By William Lyon Phelps, Lampson Professor of English Literature at Yale. New York. The Macmillan Company. 1919.

The professor declares that American boys and girls know more about the Bible than they did twenty years ago. The ignorance of the Bible at that time among our youth "and particularly among college undergraduates was by way of becoming a public scandal":

> Well-bred boys in many instances were innocent of even the penumbra of knowledge. Professor Lounsbury discovered a young gentleman in his classes who had never heard of Pontius Pilate. Twenty-five years ago I requested a Freshman to elucidate the line in *As You Like It,* "Here feel we not the penalty of Adam". He replied confidently, "It was the mark imposed on him for slaying his brother". To another I asked the meaning of the passage in *Macbeth,* "Or memorize another Golgotha". Seeing the blank expression on his handsome face, I said, "It is a New Testament reference". "Oh, yes," he replied, "it refers to Goliath." At about this time a young clergyman, obsessed with the importance of the "higher criticism", announced that if he accepted a call to a western church he must be allowed to preach about the second Isaiah. "That's all right," said the deacon cheerfully; "most of 'em don't know there is even one."

It is, as the author remarks (p. 17), "impossible to read standard authors intelligently without knowing something about the Bible, for they all assume familiarity with it on the part of readers". He pays the usual tributes to its magnificent poetry, its strong dramatic feeling, its elevated style, and the rest. But constantly he illustrates the idea of the *nova et vetera* by modern allusiveness side by side with ancient illustration. For instance: "When President Eliot was requested by the authorities at Washington to select a sentence for a conspicuous place in the great Library, he said there was nothing in the history of literature more worthy than a pair of lines from the prophet Micah. Accordingly there they stand, as true in the twentieth century as when they were first uttered:

> What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The other lectures ("St. Paul as a Letter-Writer" and "Short Stories in the Bible") are similarly marked by frequent modern allusions. Both are very readable.

The War finds another echo in *Psychology and Preaching*,[7] an elaborate treatise on the application of modern psychology to preaching (cf. pages 363-364). The author contends that, as the help derived from modern psychology by teachers has been very great, the allied field of preaching might profitably have similar help: "But so far as my knowledge extends", he says, "there have been few serious efforts to apply modern psychology to preaching. Indeed, the statement might be made even more nearly absolute without doing violence to facts. There have been homiletical works almost without number, applying the formal rules of logic and rhetoric to sermon-making, and books on elocution are even more numerous. But the works discussing the preparation and delivery of sermons rarely, if ever, approach the subject from the standpoint of modern functional psychology. The psychological conceptions underlying most of these treatises belong to a stage of psychological thought long since past."

While educational and homiletical psychology coincide in some respects, he argues, they are not coëxtensive; and when they cover the same ground, there are important differences of emphasis. "The book is not a treatise on the psychology of religion. It is simply an attempt to make a thorough-going application of psychological principles to preaching. However, it is something more than an 'application'. It has grown out of the author's effort to teach homiletical psychology to young ministers; and he has found that many of them have so inadequate a grasp of psychology that a good deal of explanation had to precede the application."

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[7] *Psychology and Preaching.* By Charles S. Gardner. New York, The Macmillan Company. 1918.

Criticisms and Notes.

THEOLOGIA DOGMATICO-SCHOLASTICA. Ad mentem S. Thomae Aquinatis. Auctore Ilmo. ac Rmo. Fr. Valentino Zubizareta, O.C.E. Vol. II. De Deo Uno, De Deo Trino et De Deo Creatore. Burgis, El Monte Carmelo. 1919. Pp. 712.

CRITIQUE ET CATHOLIQUE. Par P. Et. Hugueny, O.P. II Apologie des Dogmes: Premiere partie, Temoignages et Origines de la Revelation, Deuxieme partie, Les Mysteres du Salut. Paris, Libraire Letouzey et Ane, 87, Boulevard Raspail. 1914. Pp., premiere partie, 272, and deuxieme partie, 390.

The foundations upon which are raised these institutes of Dogmatic Theology were laid in a volume of *Fundamental Theology*, published some few years ago. Not having seen this basal part of the structure we have to estimate the portion before us in its individuality. This, however, is not difficult to do, seeing that the several tracts herein comprised possess a certain organic autonomy within the organism of the *sacra doctrina*. Of the three tracts in question, on God, on the Trinity, and on Creation, the first and second leave little more for the author to do than to repeat the thoughts of the master minds of Scholasticism, rearranging, reformulating here and there the classical teaching and giving it the distinctiveness which a teacher naturally assumes in relation to his pupils. The substance is frequently the letter and always the spirit of St. Thomas's teaching. Still, the individuality in the mode of presentation counts for not a little in a book designed for textual use, and this feature, like the doctrine and the exposition, leaves nothing to be desired. We say this in respect to the entire volume, not simply the first two tracts.

It would be difficult to find a book better adapted to the needs of theological students. The exposition, while marked by Scholastic depth and precision, is equally notable for its impress of scholarly erudition and critical discernment. It combines happily Scholastic with positive theology. These qualities are specially noticeable in the analysis of the arguments for the existence of God in the first tract and in the discussion of cosmological and evolutionary theories in the third—" De Deo Creatore ". At both these places one notices the sanely conservative spirit of a deeply Scholastic thinker, together with the alert, all-round consciousness of what has been thought and said by recent students of philosophy and the physical sciences upon subjects in which both faith and reason shed but a dim and uncertain light.

In the closing section of the volume hypnotism and spiritism are briefly discussed. The familiar conclusions of Moral Theology on these points are defended, though the recent condemnation, issued by the Holy Office in 1898 and 1917, of spiritistic practices, have not been cited.

Professors and students of theology who make acquaintance with the present volume will be sure to look forward eagerly for the concluding portions of the course.

We have associated with the foregoing Scholastic manual the two volumes of P. Hugueny's *Apologie des Dogmes* (we have not seen the first volume, *Apologétique,* which appeared in 1912 and is now in its fourth edition), because of its value as supplementary reading to the Latin textbook. While Latin is no doubt the proper vehicle of Dogmatic Theology, the study of the Scholastic manual should be accompanied or, perhaps better, followed by perusal of a more discursive and less didactic treatment of Dogma. The exclusive study of the Latin author, unless the student is capable of thinking in that language — which we believe is rarely the case — while begetting a precise and technical knowledge of theology, does not as a rule impart a familiarity with the soul, the life, thereof. And this it may well be for the reason that he does not bring to the study the broader and richer mental culture, that wealth of thought and discursive knowledge which is necessary to nutrify and enliven within his mind the abstract formulæ, the theses and the arguments. A work like the above *Apologie des Dogmes* furnishes this sort of cultural material. Reading of it enlarges, broadens and deepens the student's consciousness. It helps him to see the science of revealed truths in *actu secundo,* "real as the lives that grasp". As he watches the unfolding of those truths by a mind matured by the *theological habit,* and especially when he reflects upon them as they reveal their essential character in conflict and defence against infidel and heretical aggression, they present a deeper significance, a fresher power, and they secure a firmer hold upon his inner life. Although, as was observed above, French is prolific in works of this kind, the one at hand is not a supernumerary. While not essentially different from the rest of its class, it is characterized by individual excellences—penetration, elevation, comprehensiveness, and that instinct for *actualité* as to which the French apologist is unusually sensitive. It should be noted, however, that the quality of timeliness must be taken relatively, since the work saw the light as far back as 1914, but owing to the war disturbances it seems to have but recently been sent by its makers on a trans-Atlantic voyage. For the rest, the subtitles of the volumes sufficiently indicate the range of the subject.

LE LIVRE DE JEREMIE. Traduction et Commentaire par P. Albert Condamin, S.J. (Etudes Bibliques) — Paris: Victor Lecoffre—J. Gabalda. 1920. Pp. XLV—380.

Students of Biblical literature are familiar with the author's comments on Jeremias, as they have appeared from time to time in the *Études* and elsewhere. The present volume is a complete and critical summary of recent studies on the subject. P. Condamin goes over the ground traversed by the rationalist writers, especially of Germany. These would have us believe that a critical examination of the literary and historical evidence obliges us to reject as unauthentic at least four-fifths of the prophecies of Jeremias, found in the present Canon. What the so-called higher criticism terms literary and historical evidence, however, is very often merely the individual diagnosis of scholars who pronounce upon style, logical sequence of thought, fitness, and a number of probabilities, by which they reject as "unworthy of the author" whole passages and acts, and thus eliminate by what our author styles *critique chirurgicale,* important utterances and truths, hitherto accepted as inspired and prophetic.

It is undoubtedly true that the Book of the prophet of Anabeth has been rewritten not only by the prophet himself after Joakim had burnt the copy kept in the temple at Jerusalem, but by the priestly successors and translators, who collected the different appeals and letters preserved by Baruch, and read on various occasions to the children of Israel whom they particularly concerned. The missionary preaching of Jeremias extended over the reign of at least five kings, and it addressed itself to the exiles also of the Dispersion. Jewish tradition down to the Maccabean period, and again during the Apostolic days of the New Law, bears ample witness to the extent and value of Jeremias as a prophet inspired of God. And though the two equally authentic originals, namely the pre-Massoretic Hebrew and the Greek Septuagint used by the Jews for two centuries before Christ, differ considerably both in form and extent, as well as in the order of the prophecies and chronological arrangement of the related events, these differences, as P. Condamin shows quite conclusively, do not indicate a composite authorship, and much less unauthorized and spurious additions such as would interfere with the substantial unity of the inspired message uttered by Jeremias as represented in our Canon. Of course we have to deal with recensions and translations; for not even the Hebrew text as we have it before the time of Origen can be said to be an original. The verbal parallelism found in the Massoretic text, on the lack of which in parts the critics rest much of their destructive judgment, may be

nothing more than the modulation, by translators, of the rhythm and rhyme of thought which characterize all Oriental diction. The changed order is quite naturally explained by the synagogal usage of reading parts of the prophecies at different seasons and in times of calamity and hope. Jerusalem and Alexandria had their separate traditions perpetuated by the Talmudists of later ages.

But what we have gathered in the Prophecies of Jeremias and of Baruch bears witness of a uniform spirit, a theology which consistently dwells upon the same fundamental truths of the Mosaic code, the same ethical and religious principles of justice, retribution, and mercy; the same ceremonial worship, and above all else the same Messianic confidence in the delivery of Jew and Gentile from the dire consequences of original sin.

All this is consistently demonstrated in Father Condamin's Introduction, and sustained by the comments and critical notes that accompany the text of his translation. His corrections of the Massoretic text are based upon sound canons of criticism, and his bibliographical references show that he has neglected no judgment of either friend or adversary that might throw light upon a clearer understanding of the Vulgate translation or a true evaluation of the prophets' teaching which it sets forth.

L'IDEE DE DIEU. Dans les Scienoes contemporaines. LES MERVEILLES DU MONDE ANIMAL. Par le Dr L. Murat, auteur de publications scientifiques recompensees par l'Academie Nationale de Medecine et par l'Institut, Laureat de plusieurs autres Societes savantes. En collaboration avec le Dr. P. Murat, Laureat de l'Academie des Sciences, Belles-Lettres et Arts de Bordeaux (Prix de L'Academie: Sciences. 1907, et Philosophie, 1913), de la Societe d'Oceanographie, etc. Paris, Pierre Tequi, 82 Rue Bonaparte. 1914. Pp. 390.

Another of the pre-war books which, it may be trusted, loses none of its interest, as it certainly misses none of its value, in that the notification of it has been so unfortunately belated. The volume is logically the second, though chronologically the third, in a trio of studies on the finality of nature read in the light of recent scientific findings. Of its two predecessors, one dealt with final causes exhibited by minerals and plants (*Le Firmament, l'Atome, le Monde Végétal*), the other with the same theme as manifested by the human body (*Les Merveilles du Corps Humain*). Both these volumes were given due recognition in the REVIEW at the time of their issuance. Concerning the work before us, it may suffice to say that the authors

have selected from the exhaustless wonders of the animal kingdom those that show themselves particularly in the insect world—in the bee, the ant, the spider, in birds, fishes, the beaver. The structure, habits, habitations of these and a few other types are described and the several theories which modern biologists and philosophers have devised to explain these "nature miracles" are discussed. In the descriptions of "the marvels" the authors have succeeded in steering in the middle between the technicalities of the specialist and the popular entertainments of the animal-book writers. The result is a compilation which the philosopher may use with confidence in its scientific precision, and from which the teacher who desires to illustrate the wisdom, power and love of the Creator revealed by the book of nature can draw abundant material as apposite as it is exact. The general reader will find the book, it need hardly be said, at once instructive and intellectually as well as esthetically delightful. Particularly valuable to the student is the discussion of instinct. The facts adduced are sufficiently copious and pertinent to furnish a broad and a safe foundation for the only adequate explanation of nature, namely, that which infers design directing creative evolution. This, however, does not mean, as the authors quoting P. Eymieu observe: "que le Créateur a fabriqué *immédiatement* chaque instinct, mais qu'il y a dans l'instinct des adaptations trop compliquées et trop bien réussies pour trouver leur explication en dehors d'une intervention plus ou moins directe de l'Intelligence supreme" (p. 373).

It may be noted that the trio of books thus far published is designed to be the basis of a fourth volume wherein the general harmonies, physical and biological, are to be established. Now that the war is over, at least so it seems in France, it may be hoped that the authors can see their way to complete this, the roof and crown of their building.

DIE KATHOLISCHE KIRCHE NACHDEN ZEUGNISSEN VON NICHT-KATHOLIKEN. Bearbeitet von Dr. Hans Rost. Regensburg. 1919. Fried. Pustet. (New York: Pustet and Co.) Pp. 214.

Treacy in his *Tributes of Protestant Writers to the Truth and Beauty of the Catholic Church,* and Father Noll in his *For our Non-Catholic Friends,* have among others gathered the expressions of non-Catholic witnesses to the living power of truth and virtue in the Roman Catholic Church of our day. But they do not quite cover the purpose of the present volume in German. The latter deals indeed with the fundamental questions involved in the separation of Protestant from Catholic, such as the authority of the Church and the Papacy, celibacy of the clergy, religious vows, and the true

aspects of the ages of faith. It goes farther, however, and brings impartial testimony to show the superior wisdom and efficiency of the Catholic Church in the matter of solving the more recent social problems, of checking the tendency of self-destruction shown in the suicide mania, and the unnatural prevention of childbirth. It indicates by illustration and facts the superiority of the Catholic charity system to the popular rage for philanthropic organization, and it adduces striking evidence in favor of the saving factors of the Church during the world war. The work of Catholic missionaries too, as contrasted with similar efforts of Protestant communities supported by State and private endowment, is vividly portrayed by prominent non-Catholic witnesses. The volume addresses itself, it is true, to German readers, and as such appeals to localities and interests somewhat remote from our sphere of action. Yet the matter is instructive, not only in showing the strong Catholic life that pervades a stricken and conquered nation, but also by suggesting similar activity where the opportunities are even greater and where the results are apt to be of a wider reach. Where, as in the author's reference, for example, to President Wilson's estimate of the Church as an historic factor in the development of democracy, we find translated sources, many readers would be anxious to have the original. This might be done in an English work of the same or similar character.

SPIRITISM, THE MODERN SATANISM. By the Rev. Thomas F. Coakley, D.D. With an introduction by J. Godfrey Raupert. Extension Press, 1920. Pp. 132.

THE MENACE OF SPIRITUALISM. By Elliott O'Donnell. With an introduction by Father Bernard Vaughan, S.J. New York: Frederick A. Stokes Company. 1920. Pp. 206.

PROOFS OF THE SPIRIT WORLD. (On Ne Meurt Pas.) Translated from the French of L. Chevreuil by Agnes Kendrick Gray. New York: E. P. Dutton and Company. 1920. Pp. 297.

The nature and the dangers of Spiritism have been discussed often enough in these pages to render seemingly superfluous the resuming of these uncanny themes. Moreover, notices of the ever-multiplying books on Spiritism have so frequently been given here that we might well desist from further mention of the species. And yet it is just because the multiplication of these books is an indication of the unrelaxing hold which the subject has upon the popular mind that the clergy should keep *au courant* with at least the more notable types of this kind of literature. Of the three works introduced above, the

title of the first marks out at once the scope and purpose of the treatment. Spiritism is modern Satanism artfully disguised to deceive its dupes, but distinctly discernible by those who are able and willing to study dispassionately its nature and its fruits in the light of reason and faith.

Doctor Coakley, in his characteristically direct and effective manner, tears off the trappings in which Spiritism is made to parade as the friend and guide of man, unmasks its hypocrisy and manifests it as it really is, the enemy of God and man, and the decoyer of souls to their temporal and eternal ruin. Spiritism, he shows, is in truth a plot against Christianity, an insidious attack upon the divine nature and redemptive mission of Christ, the perverter of God's Revelation, the inveterate foe of man's sanity and salvation. These are charges both broad and bald. Needless to say, the author supports them by unimpeachable evidence, and does it in a style that invites reading—we had almost said listening, so penetrating is it—and we trust heeding. The book is one that should be put into the hands of our young men and women. It will be to them a safeguard at a time when even "school children are purchasing the Ouija pointer at bargain sales in the basement of large department stores; fashionable ladies consult the planchette at afternoon teas, until the country at large seems to have been seized as in the grip of an epidemic of Spiritism" (p. 14).

Father Bernard Vaughan in his foreword to the *Menace of Spiritualism* gives it as his experience that those who have become addicted to Spiritistic practices can seldom be persuaded to return to the Church of their childhood. There seems to be a potency about this form of necromancy that completely atrophies the sense for the supernatural and eradicates the power of faith. So far from establishing the immortality of the soul—which is the great boon its adherents claim for it—it has vitiated the very concept of a spiritual entity upon which immortality depends. The human souls with whom spirits are said to communicate are declared to be leading lives in a manner and in surroundings differing but little from their antecedent conditions on the terrestrial plane. Or, as Father Vaughan observes, if the spirits who speak through mediums live on the other side the lives they describe, then the other side ought to be the soul's probation for this—not this for that. At most, Spiritism proves the existence of certain subtle intelligences who are able under certain conditions to communicate with human beings. The nature and particularly the moral character of those invisible entities it does not establish. The logical deduction, however, from the aggregate of Spiritistic communications is that the intelligences are malign, inim-

ical to man's true interests, corporal and spiritual. It is the aim of the book second in the trio above to substantiate this conclusion. Having shown that Spiritism contradicts the teachings both of the Old and the New Testaments and of "the Churches", especially the Catholic Church, the author adduces a mass of facts and arguments proving it to be a menace to character and to intellectual, moral, and physical sanity. Though no more than the alert introducer, does the reviewer venture "to subscribe to all the doctrines and teachings expressed between the covers of this volume", nevertheless the work is one of real merit. It is temperate, discriminative, direct, virile, a worth-while contribution to the critical literature of the subject. The fact that the author confesses himself to be an "undenominationalist Christian" may be taken as a sign that he writes with no anti-Spiritistic bias which might be supposed to hallucinate his eyes so as to see devils where they do not exist. There will, therefore, be readers not a few for whom the book will sound a cry of danger more arresting and decisive than would the warning note of the clergy.

Proofs of the Spirit World bears in the original French the title *On Ne Meurt Pas*—man does not die. We could hardly hit upon a phrase that would more pointedly touch the essential spirit of the work — a farrago of half-truths, dictatorially pronounced, superabounding with analogies, metaphors masquerading as arguments, detached bits of science meshed in thickets of rank conceptions, a lurid fog declared to be sunlight. Books of the kind can be read with patience, if not with profit, in French. When, however, they are transferred to the cold, matter-of-fact medium of English, their aerial cockloftiness, their hyperbolic evolutions, their careening balllooneries, their vapidities and absurdities, show themselves for what they are; when stripped of the laceries of rhetoric, they stand naked to the eye of the truthseeker. *Man* does die, though the *soul* does not. Death is a dissolution of body from soul. The body disintegrates; the soul does not. But the book before us furnishes no proof of the fact. It contains some interesting things more or less true concerning telepathy, hypnotism, multiple personalities, apparitions, materializations, the phenomena of the séances, and the rest; but the nuggets of gold are so deeply and diffusedly buried in the dross as to be hardly worth the mining or the smelting. The most gratifying feature of the book is the wretched translation. Comparatively few, we believe, will be harmed by it, because few will have the patience to read it or to understand it if they do. We say all this deliberately in the very face of the fact that "The French Academy of Sciences awarded the Prize for 1919" to the publication. The verdict, *pace tantae academiae,* reflects credit neither upon the judges nor upon the prize-bearer.

SOCIALISM VS. CIVILIZATION. By Boris L. Brasol. With an Introduction by T. N. Carver. New York: Charles Scribner's Sons. 1920. Pp. 289.

The story goes, and Mr. Brasol happily retells it, that in the early days of the Bolshevik sway in Petrograd one of the Soviet Red Guards stopped on the Nevsky Prospect a gentleman who was wearing a fur coat. The Bolshevik demanded the coat. The warmly-clad possesser replied that the Red Guard was not entitled to take his fur coat since he had just robbed another man of it. The soldier then made the melancholy remark: "In that case you have the right to wear it." The story *si non vera e ben trovata* and appositely points to the juridic theory which has been the standard of Bolshevist practice in Russia the past three years. As Mr. Brasol formulates it, it runs thus: *If you can prove that you have stolen something, you are allowed to own it; if it is proved that you own something, it is permissible to rob you.* Sympathizers with the Bolshevik Revolution—there are unfortunately not a few even *chez nous* (whether because they are ignorant of the actual Reign of Terror or because they look upon it as the only way out, it being the inevitable war in which all things are said "to be fair")—pooh-pooh the whole thing, the story and the moral. In view of this fact the following tragic confession made by Nicholas Lopoushkin, former President of the Bolshevist Soviet of Workmen's Deputies at the city of Kirsanov, may be worth pondering. Though somewhat lengthy, we quote the document because it presents an authentic picture of Bolshevism at work in Russia. The writer, who happens to be an honest man, is addressing Bolsheviki of the Central Soviet of Peoples' Commissariat. He says:

> *Comrades:* My colleagues of the Kirsanov Soviet are writing to tell you that I am no longer fit to hold the position of President of the Soviet, that I am a counter-revolutionary, that I have lost my nerve, and am a traitor to our cause. . . . Speaking frankly, we are, in my opinion, on the brink of a disaster which will leave its imprint not only upon Socialism but upon our nation, for centuries, a disaster which will give our descendants the right to regard us, Bolsheviks, at the best as crazy fanatics, and at the worst as foul impostors and ghastly muddlers, who murdered and tortured a nation for the sake of an unattainable Utopian theory, and who in our madness sold our birthright amongst the peoples for less than the proverbial mess of pottage. All around me, wherever I look, I see unmistakable signs of our approaching doom, and yet no one responds to my appeals

for help; my voice is the voice of one crying in the wilderness. In the towns I have just come from, chronic hunger, murder, and license and libertinage of the criminal elements, who undoubtedly hold numerous executive positions under our Soviets, have reduced the population to the level of mere brute beasts who drag out a dull, semi-conscious existence, devoid of joy in to-day and without hope for the morrow. . . . Nor did I find the position any better on the railways. Everywhere a people living under the dread of famine, death, torture and terror, everywhere groaning and utter misery. My countrymen, whom I love, and whom I had hoped to assist to render happy above all nations, look at me either with the mute uncomprehending eyes of brutes condemned to slaughter, or else with the red eyes of fury and vengeance. . . . Speculation is rife amongst even the most humble inhabitants in the country villages, who have forced a lump of sugar up to four roubles, and a pound of salt up to forty roubles. And the Bolshevik militia and the Soviets? —When they are called upon to deal with various infringements of the Bolshevik decrees, they either try to get out of taking action altogether, or else they pretend that there is insufficient evidence to commit for trial. . . . *No member of the Red Guard dares risk his life by returning to his native village, where his father would be the first to kill him.* . . . Ruin and desolatoon follow in our train, the innocent blood of thousands cries out for vengeance against us. . . . *But worst of all is the consciousness of failure,* we, the would-be liberators of the world, who are execrated openly by the populace. . . . I feel tired and depressed. I know that the Red Terror was a mistake, and I have a terrible suspicion that our cause has been betrayed at the moment of its uttermost realization.

Yours in fraternal greeting,

N. LOPOUSHKIN.

The conditions here described (the writer of the letter, it may be noted by the way, has in the meantime committed suicide) are not merely the contingencies of civil dissension. They are but the natural and therefore necessary effects of an attempt to reduce to practice on a large scale the Socialistic theories proposed by Karl Marx. In the Communist Manifesto (p. 58) Marx declares that: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of existing social conditions. Let the ruling class tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite" (p. 45).

The Proletarians under Lenine and Trotzky have obeyed the Marxian behest. They have risen and Russia has fallen. It took eleven hundred years to make Russia great. It required but a few months of Socialistic misrule to bring her to utter ruin. Therefore, as the author of the book before us goes on to remark,

> "The analysis of Russian conditions under Soviet Rule is of the utmost importance. The American International Workers of the World, the British Independent Labor Party, the German Spartacus group, the French Syndicalists, and the various other Marxian followers, have only one aim in view, and that is to repeat everywhere throughout the world the experiment to which Russia has been subjected.
>
> "The civilized world is duty bound to take up the Russian problem, because humanity as a whole will have to make its final choice very soon, whether we turn back to barbarism or to repel once and forever the sinister force of Socialist reaction. Current events accelerate the solution of this problem. A month counts for a year in these times. Labor unrests throughout the world, the epidemic of strikes spreading from one country to another, general dissatisfaction, only partly due to unsettled conditions resulting from the war, Socialist, Anarchist, and general disloyal propaganda, reaching its climax, especially in war-stricken countries, on the one hand, and, on the other hand, the growing consciousness, on the part of all elements, of the impending danger, and of the necessity to organize a strong resistance against the wave of anarchy — all these phenomena lead to the conclusion that the world is really approaching the rapids, and that the final issue of the world battles is to be expected in the near future" (p. 111).

Mr. Brasol's book is as comprehensive and as penetrating as it is opportune. Marxian Socialism in its essential character is, as he shows, a revolutionary theory and the inauguration of a movement to overthrow present constitutional governments. Having pointed out in the first chapter how, according to Marx, class struggle initiates and pushes forward the Communist movement, which is intolerant of constructive reforms until its destructive forces have left no stone upon a stone in the capitalistic structure, he devotes his second chapter to a critique of the Marxian proposals. The criticism, while not just philosophical in the sense of touching fundamentals — namely, the Socialistic world-view, with its psychological and ethical principles—will be found more widely appealing and practical, since it exposes the *economic* and *social* fallacies of Marxism and notably those that cluster about the theory of value and

labor. Certain prominent Socialists such as Spargo and Kautsky condemn, it is true, the Bolshevist rule in Russia on the ground that instead of increasing productivity it has led to the utter ruin of all industries in that country. Nevertheless Bolshevism is the logical conclusion of Marxism and, as Mr. Brasol insists, it is of slight significance whether a country shall be ruled by an I. W. W. or a Menshevik or a Bolshevik or a Spartacan or a Social Revolutionist, so long as all these and various other representatives of modern Socialism continue to profess the Marxian system.

Mr. Brasol tells the story of the Socialistic experiment in Russia, and shows how the friends of the movement seek to excuse its disastrous failure. He also describes with adequate detail the Socialistic agitation going on at present in Europe and America.

The closing chapter proposes the crucial question—is the future to lie on the side of social revolution or of social reconstruction? If the latter is to prevail, the capitalistic system must be not indeed destroyed but reformed in such wise that labor shall be assured of its opportunity to reach economic independence. Then there must be a decisive counter-propaganda to the revolutionary movement. The international enemy of civilization is at work spreading its venomous germs throughout the civilized countries fomenting social hysteria, attacking the vital organs of modern society, weakening it by artificial discord, appealing to the base instincts of the half-educated mobs, subjecting the very existence of civilization to the mortal dangers of anarchy and destruction. How these destructive forces must be combatted negatively by agitation, restrictive legislation, the spread of anti-Socialistic literature, and so on; how it must be met by a positive plan of reconstruction—the more imperative features whereof he sets forth—all this he pleads for with knowledge and with power. It is obvious to say that neither the counteractive nor the constructive measures go deep enough, however, to touch the mainsprings of action, the ethical and religious forces and motives of human nature. Mr. Brasol leaves these out of count—probably because he, *ex proposito*, limited himself to the economic and immediately social factors. Within these limits his work possesses sterling merits. It is temperate, just, wise, timely. What the author's religious convictions may be does not appear, but his work is one that Catholic students, cleric and lay, will welcome as a strong and earnest ally in the warfare against revolutionism and as a valuable coöperator in the work of supporting the tottering fabric of our present day civilization.

Literary Chat.

P. Charles Augustine, O.S.B., has prepared a second edition (revised) of the fifth volume on the *New Code of Canon Law*. The first edition escaped us. The present corrected volume contains canons 1012-1143 and 1960-1992. This comprises the entire subject of marriage legislation. The Latin text of the canons is no longer given in literal translation, which had been previously adopted by the author, and also by Fr. Woywod (Wagner), contrary to the expressed prohibition of the Code, which thus meant to safeguard the authentic text and integrity of the original. The fourth volume of Fr. Augustine's series is in preparation. (B. Herder Book Co.)

Priestly Practice, by Father Arthur Barry O'Neill, C.S.C., is meeting unusual success, as is shown by the demand for a fourth edition since the book first appeared in 1913. The increased cost of production has caused a slight increase in the price of the volume ($1.35).

Arregui's admirable *Summarium Theologiae Moralis* appears in a fourth edition. The student of theology has no reason to complain of the lack of practically serviceable and up-to-date manuals easily carried about in the pocket, with topical indexes and appendices containing accurate references to documents of which the substance is given in clear terms. For the confessor as well as the missionary this new style of publication is equally useful in promptly answering practical doubts. It is hard to make a choice between such *summaria* as Ferreres, Sebastiani, Matharan's *Asserta Moralia*, Telch, or Arregui. But the latter seems to leave no room for improvement. (New York: P. J. Kenedy and Sons.)

Amongst the more notable books held over for adequate review, mention should have been previously made of *Il Trattamento "Morale" dello Scruppulo e dell' Ossessione Morbosa*. The work, which is issued in two goodly volumes by Pietro Marietti (Turin), is from the pen of the learned Jesuit P. Natale Turco, who dedicates what we might call his *opus magnum* to the "uso degli ammalati medici e confessori"—a phrase which sufficiently indicates the purpose and, in connexion with the qualification "morale" in the title, the scope of the work. It is an intimate study of morbid conditions of the soul, especially scruples, obsessions and possessions by evil spirits. The author views these spiritual disorders specifically in their "moral" aspect, both as regards the origin and the treatment of them. This does not mean that he disregards the physiological features and remedies. On the contrary, he assigns to these their due place and function. On the other hand, the organic aspects he holds to be subordinate in treatment to the moral or spiritual factors. We shall recur to the work in a later number. In the meanwhile we recommend it most earnestly to those for whom P. Turco has wrought it out with so much labor and learning, namely, directors of souls, physicians, as well as the victims of the spiritual maladies in question. We know not whether there be another work in which the subject is treated with so much insight, breadth, and sympathy.

A work of exceptional historical value and interest is *The English Catholics in the Reign of Elizabeth*, by John Hungerford Pollen, S.J. (New York, Longmans, Green & Co.). Those who have read Father Pollen's *The Institute of the Archpriest Blackwell* (reviewed in these pages some few years ago) will find in the story of the fall of the Old Church on to the coming of the Counter-Reformation (1558-1580) a no less careful analysis of the historical data as drawn from the original documents, and an equally judicious discrimination of their value. Moreover, these substantial elements, in the later as in the prior work, are embodied in a narrative form that is as pleasing as it is simple and translucent. A fuller account of the work is reserved for a future number.

The Catholic Church Extension Press (Chicago) has issued *A Life of the Blessed Virgin in Pictures,* On lines somewhat similar to those followed in a well and favorably known *Life of Christ in Pictures,* issued by the same press, the pictorial life of Our Lady happily associates the culture of the esthetic sense with religious knowledge and devotion. The volume contains sixty-two full-page photogravures, copies of the famous Madonna masterpieces. Each picture is confronted with a page of text explanatory, not of the picture but of the incident in Our Lady's life portrayed therein. These texts have been written by Father William O'Brien, Vice-President of the Extension Society, whose travels in the East have been of service to him in getting the local setting and atmosphere of the scenes depicted.

Brevity and variety are two qualities of a sermon desired very generally by the pew, though not always supplied by the pulpit. The Abbé Pailler sums up *Le Fruit de Quarante Ans de Ministère* in a volume of *Instructions d'un Quart d'Heure.* Quarter-of-an-hour instructions may be considered relatively brief. The French tongue, however, is a more rapidly gliding instrument than the English, and it may be that one of us whose lingual medium moves less quickly would require a third part of an hour to deliver a discourse that averages five octavo pages of close print. On the other hand, these instructions might be slightly shortened to an international standard of brevity. Be this as it may, they are vessels of condensed, spiritual meat, nutritious and palatable — qualities that explain the popularity of the collection. The volume before us is marked *quatorzième mille.* (Paris, Pierre Téqui.)

The second volume of a unique collection of *Sermons Dominicales* by the Abbé Eugene Duplessy has just appeared from the same press. The plan of the work is original. There are eight discourses for each Sunday; and as these together comprise but twenty-four pages, it will be seen at once that the sermons possess both brevity and variety. They are also meatful, practical, instructive, and devotional.

The Benzigers have just brought out another of Father Garesché's collections of delightful and sustaining thoughts on the ways of the soul amidst the realities and the demands of everyday life. This time it is *Your Own Heart,* and it tells how you are to understand it. We have bespoken so often the author's fine sense for the spiritually fitting, useful, and bright (*bonum honestum, utile, delectabile*), that we need here but add that *Your Own Heart* equals *The Things Immortal.*

Amongst the *bona utilia,* Fr. Garesché mentions a custom to which some Catholic gentlemen beyond the seas are given. From time to time they saunter into a Catholic bookstore and, having glanced over the array of volumes on the shelves and having seen something particularly profitable and interesting, they sit down and write out the list of all their friends and acquaintances on whom they wish to bestow the affectionate benefit of reading such a book. Then they bid the bookseller send copies of the books, with their compliments, to each one of the addresses, and depart with the pleasant knowledge that they have given one of the finest and most enduring tokens of friendship. We do hope that this laudable practice may find its way over here and that many of these good visitants to the Catholic book shops will send books such as *Your Own Heart, Memory Sketches, Mystics All, God's Fairy Tales, et omne id genus bonorum,* on their way of self-diffusiveness.

A compact 12mo, leather-bound volume of 585 pages *Reflections for Religious,* compiled by that indefatigable maker of devotional literature, Father Lasance, comes from the Benziger house. The author has prepared it for Religious "in the hope and with the prayer that when they open it at random—here, there, anywhere—their eyes will fall upon some salutary thought, some winged word, that will elevate their souls and bring them into closer union with God; that will

impart to them something they may be in need of at the time—consolation in their trials, buoyancy in their weariness, peace of mind in their perplexities, patient endurance in their struggles along the royal road, counsel in the way of perfection, courage in the accomplishment of a difficult task, inspiration and firm resolve to do great things, according to their circumstances, for the glory of God, their own sanctification, and their neighbor's salvation." No better praise could be given of the work than that it possesses the qualities which justify this hope. The book makes a fitting gift token for Religious.

The Life of *St. Jeanne d'Arc, the Maid of Orleans*, has been presented in a dramatized form by Fr. Flavian Larbes, O.M.C. The arrangement, which comprises six historical episodes (the pertinent literature is mentioned), is simple and well within the ability of the average amateur dramatic association. The instructions for staging, etc., are to the point. The "lines" are on the whole befitting, though in these matters tastes as to the appositeness of the archaic rendition may of course differ. Perhaps at places they are somewhat modern. Priests and teachers interested in the Parish Theatre movement will do well to consider Fr. Fabian's dramatic interpretation of the wonderful life. The book is issued in a becoming form by S. Rosenthal & Co., Cincinnati, Ohio.

Those who have enjoyed Father Carroll's *Round About Home* or *Songs of Creelabeg* have a no less delicious feast awaiting them in *Memory Sketches* (School Play Publishing Co., Notre Dame, Ind.). The creator of Daddy Dan or Doctor Gray painted no truer, better or more beautiful portraits of Irish character, Irish life, or Irish scenery than are to be found in this collection. Father John, the central figure of these stories, reminds one mostly of Doctor Gray. Stern, silent, aloof, he is at heart gentle, loving withal, and not devoid of the Celtic sense of humor.

Strolling across the bog lands near Knockanare-by-the-Sea, Father John notices a plain black stone above the rushes. "What is this for?" he asks an old bogman, smoking leisurely near by. "It marks a grave," is the reply. "A grave?" "Ay. Nora o' Nora's Cross." "Nora of Nora's Cross? Who is she?" Then follows the weird, wild story of Nora who used to be hearing the voices of "all the min and womin of Ireland who lie under the say" and "callin' for the brown earth and the white daisies", until she herself was lured into the deep, and they buried her "on the hill by the say".

"When did all this happen?" asked Father John.

"Oh, years and years ago, before your reverence, or me aether, was born."

"But who say this—this"—he was going to say "prodigy", but he changed his mind and said—"wonder?"

"Yeh, everybody round about at the time."

"And where are they all?"

"Yeh, sure they're dead an' gone this long time."

"Well, then, couldn't you dig up the bones an' be sure if anyone is really buried there?"

"Yeh, no one would do that, your reverence, because 'tis glad enough they were that Nora stayed down whin she did, let alone tryin' to make her rise again."

"The day had gone by when Father John walked back over the bog road to dear Father Dannaher's. The moon shone in the blue spaces between the motionless gray clouds; the stars were out and the time was very still. As he went, Father John mused:

"'A race that can fashion a story out of a block of stone standing yonder on the hill's crest will always have certain great names in the literature of the world. Their fancies will never starve for a theme. The black peat of the bog-field, the brown dust of the winding road will set them to seeing. This race has filled the treasure vaults of poetry with a million dreams.'"

And so to the same rich treasurings of poetry are added these *Memory*

Sketches, which are none the less "poetry" because they are not cast into metre, nor less the stuff of which dreams are woven because they picture the real people of Ireland, her priests and people, her men, women and children with their smiles shining through their tears, her sunshine and her shadows, her blue skies and her grey days. It is a book full of beautiful ideas that beckon to noble ideals —ideals of truth and love and gentleness all radiant with the sunshine of genial humor and innocent mirth; a book that priests will like to read and to spread amongst their people.

Home — Then What? contains "a Cross-section of Doughboy Thought". That is, it is a collection of prize essays written by our young soldiers while on the other side. They are clever, bright, enthusiastic for clean politics, better government, closer co-operation, socially and industrially. One is glad to know that the doughboys were inspired with such sane and, on the whole, practical ideals and to trust that they themselves are now at work contributing to the realization of their dreams. The book is issued by the Doran Co., New York.

Just Happy is the story of a dog and some humans. "Happy" is a big, black, ill-assorted bull-dog, a terror to behold; but in disposition gentle and good-natured, and so, happily, comes by its felicitous name. Unwelcome at first to the family because of his bad looks, by his good nature he wins his way into the affections of the household, particularly the children. The story of Happy is cleverly and brightly told by Grace Keon. It will please the young and the old who keep young by loving a noble-natured dog. The book is made in attractive form by the Devin-Adair Company, New York.

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REFLECTIONS FOR RELIGIOUS. Edited by the Rev. F. X. Lasance, author of *My Prayer-Book, Prayer-Book for Religious*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 591. Price, $2.00; $2.20 *postpaid.*

YOUR OWN HEART. Some Helps to Understand It. By the Rev. Edward F. Garesché, S.J., author of *Your Neighbor and You, Your Interests Eternal, The Things Immortal*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 160. Price, $1.25; $1.35 *postpaid.*

PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. (Liber V.) By the Very Rev. H. A. Ayrhinac, S.S., D.D., D.C.L., President of St. Patrick Seminary, Menlo Park, Cal., Professor of Moral Theology and Canon Law. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 392. Price, $3.00 *net.*

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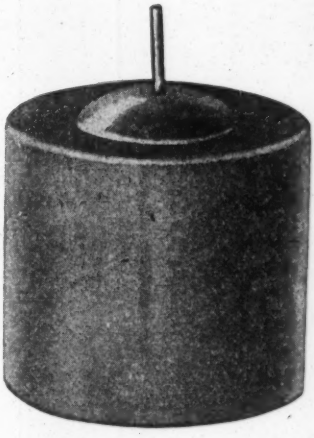

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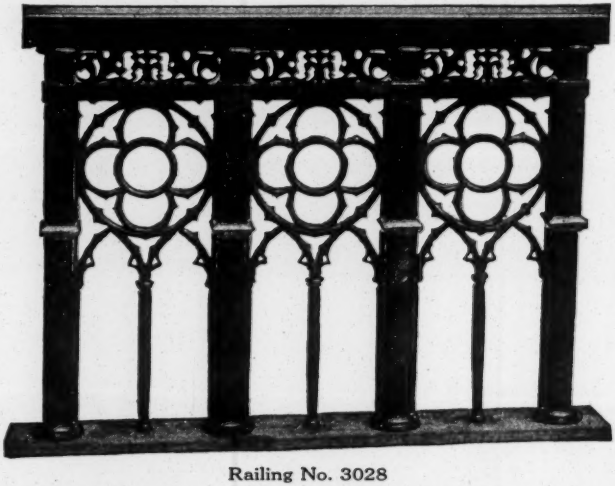

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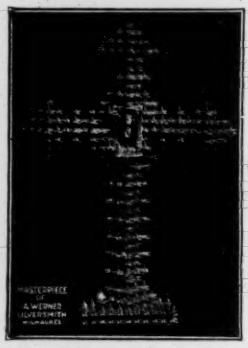

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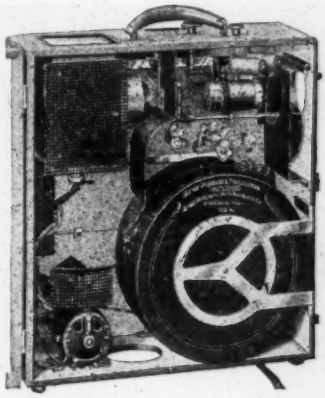

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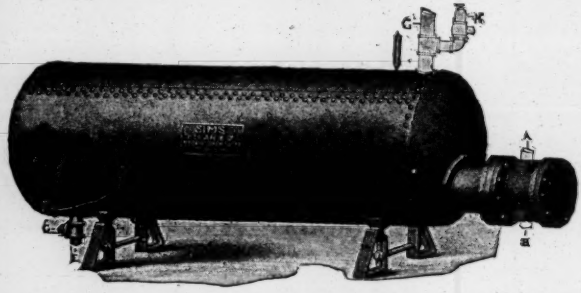

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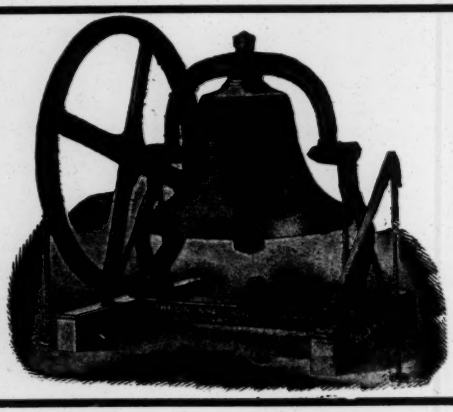

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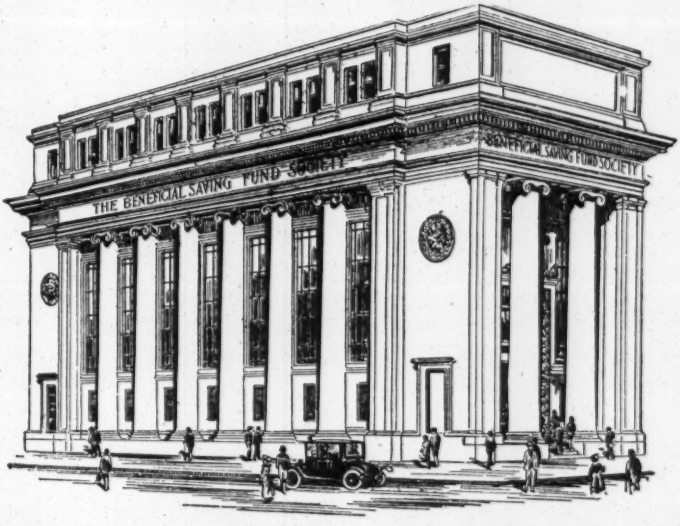

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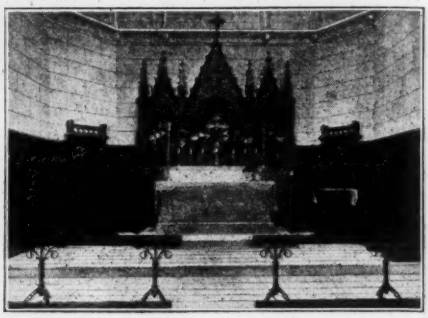

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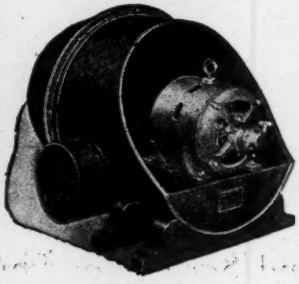

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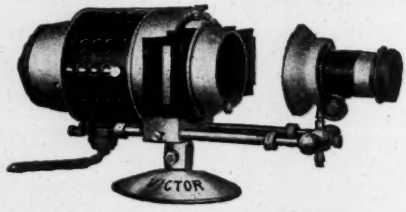

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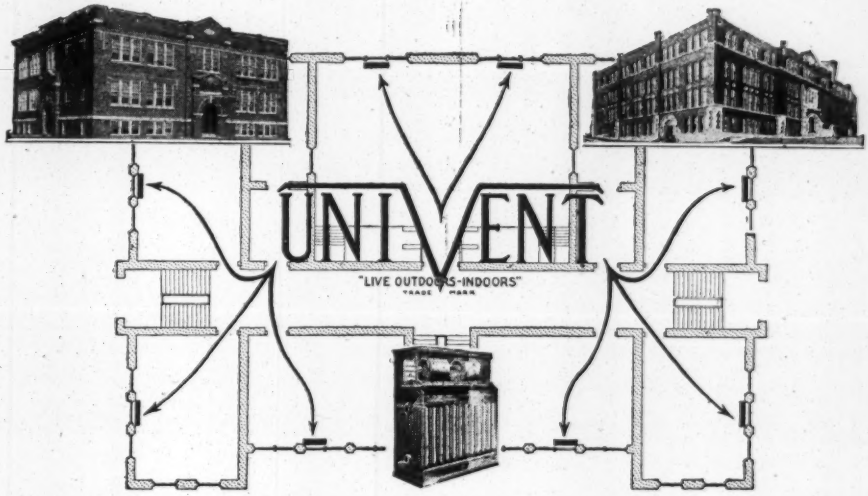

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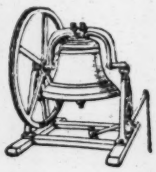

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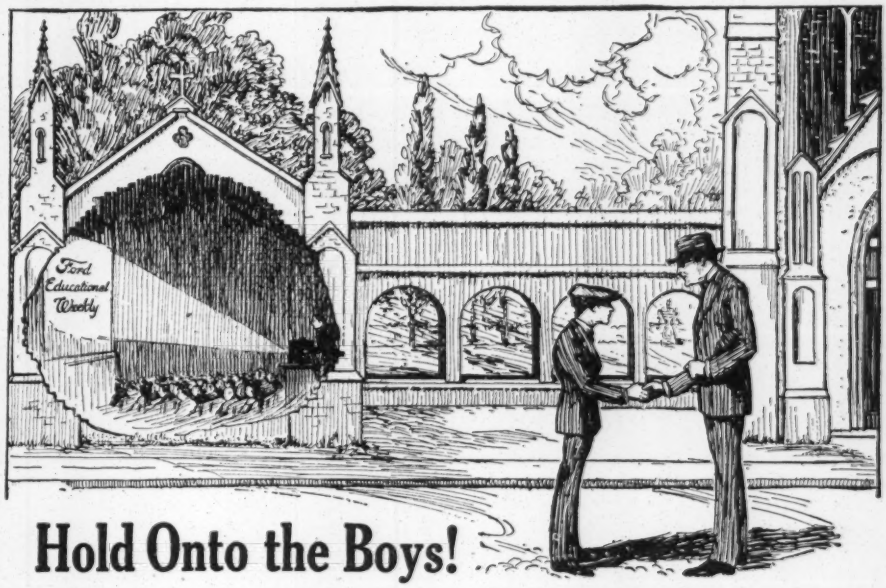

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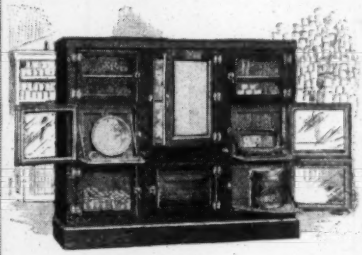

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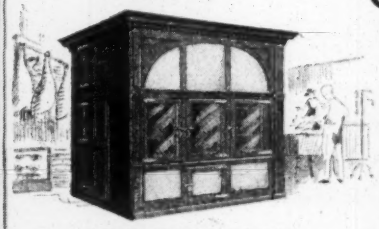

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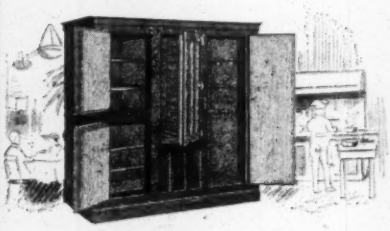

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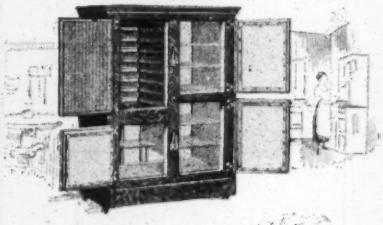

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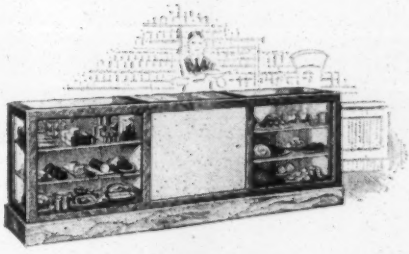

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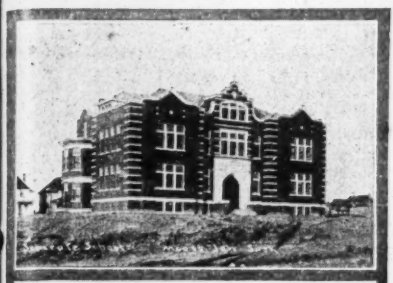
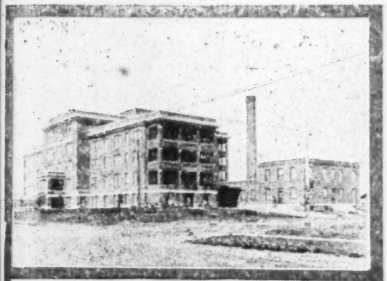


St. Agnes School, Moose Jaw, Canada
50° below zero



St. Alexius Hospital, Bismarck, N. D.
40° below zero

Sacred Heart Academy, Fargo, N. D.
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St. Mary's Orphanage, Minneapolis, Minn
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**** "Attenta asserta difficultate, Negative ad primam partem; Affirmative ad secundum, et ad mentem. Mens est ut Episcopi pro viribus curent ut cereus paschalis, cereus in aqua baptismali immergendus et duae candelae in Missis accendendae, sint ex cera apum, saltem in maxima parte; aliarum vero candelarum, quae supra Altaribus ponendae sunt, materia in maiori vel notabili quantitate ex eadem cera sit oportet."****

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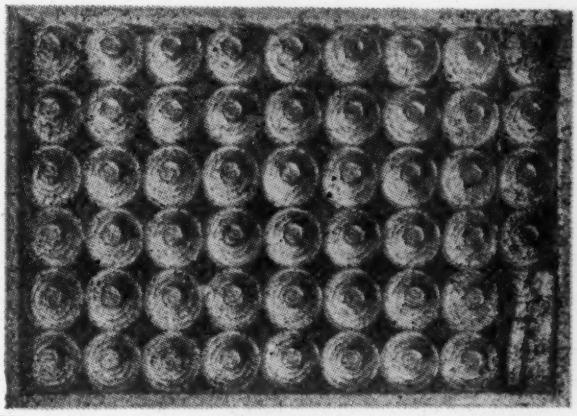

This cut shows a case containing 52 cans of Hansen's Eight Day Sanctuary Oil, and a special compartment to hold the wicks.

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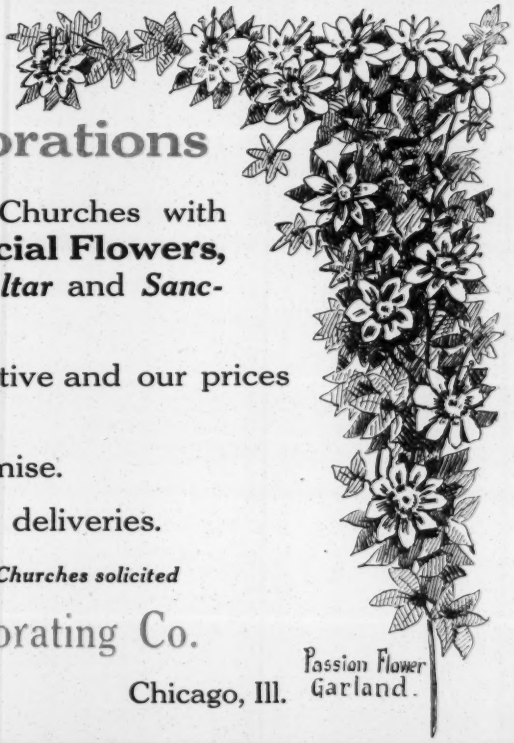

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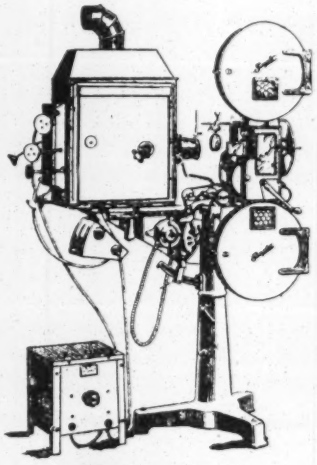

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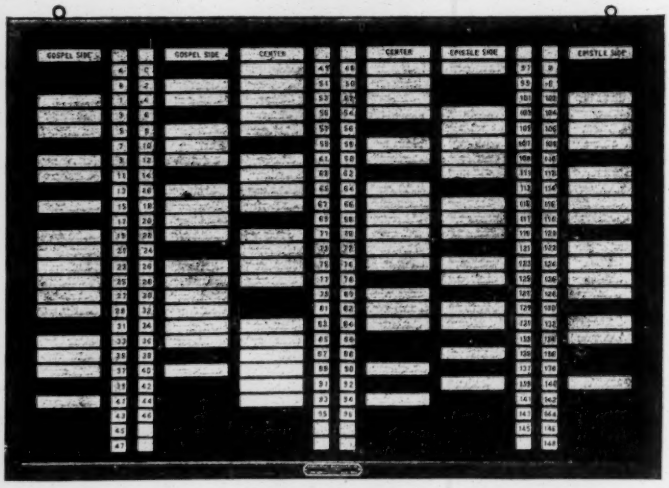

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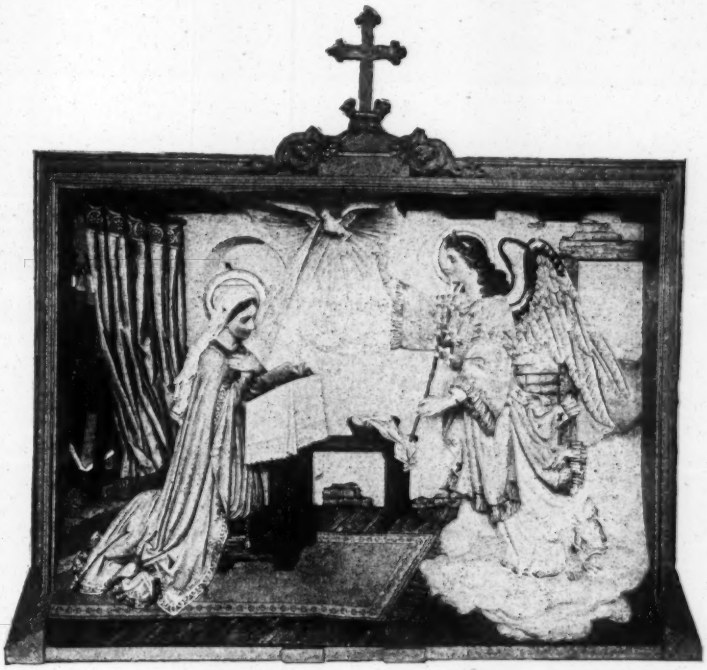

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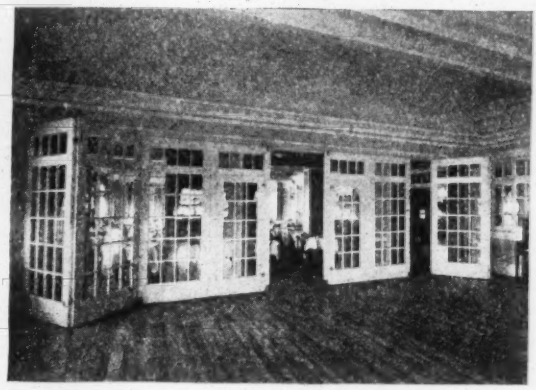

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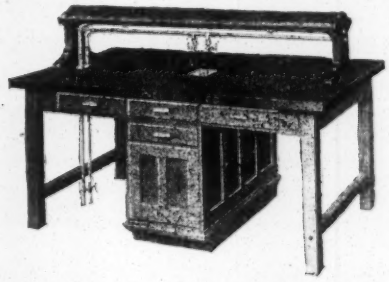

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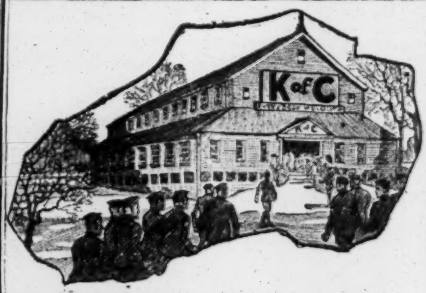

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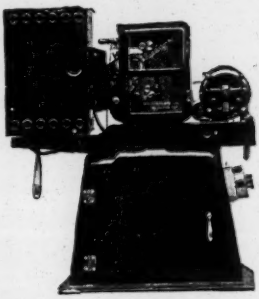

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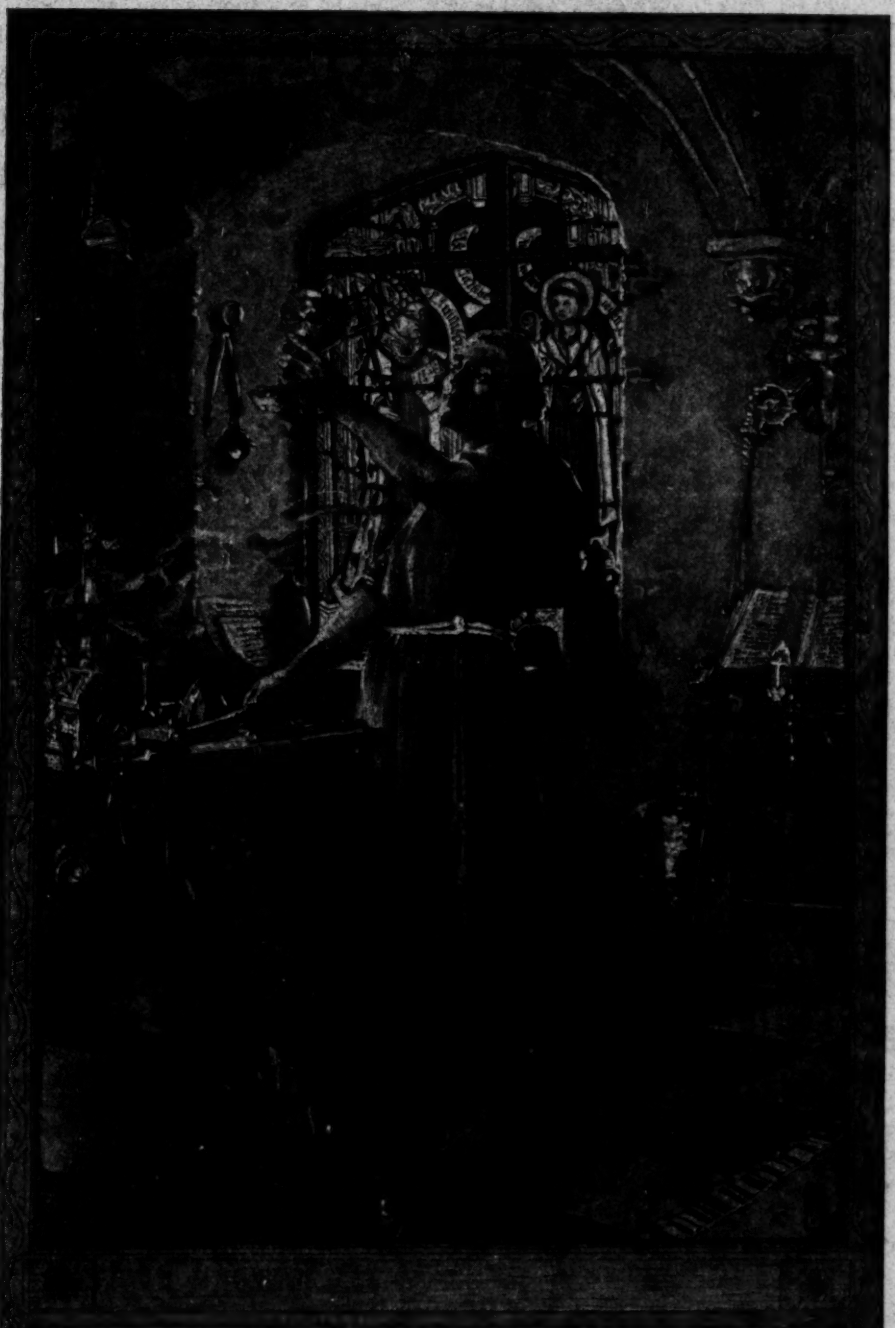

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